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NOTICE.

We regret that, owing to an accident in striking off the lithograph sketch intended for the present number, we are compelled to defer it until our next issue.—EDS. C. C. O.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VI. No. 71.—OLD SERIES, VOL. XIV. No. 162.

NOVEMBER, 1845.

I.—*Funeral Sermon for Mrs. Evans, the wife of the Rev. W. W. Evans, of the Baptist Missionary Society. Preached in the Circular Road Chapel, October the 18th, 1845. By A. Leslie.*

It will be necessary, in order to prevent all disappointment, that I should, in reference to the occasion which has now called us together, commence by telling you, what I have already more than once stated in this place, that I am not permitted to communicate to you any thing of the history or experience of our deceased friend, Mrs. Evans,—it having been her earnest and dying request, that nothing should be said of her after she was gone. Most sincerely do I regret this prohibition; for assuredly her history was one that would not only bear being told, but would, if fairly exhibited, be greatly to the praise of the rich, the free, the sovereign, the converting and the sanctifying grace of God, and would, also, with His blessing, be not a little useful to us who are left behind. No great crime would, I apprehend, be committed in the evading of her request, and this especially as no promise was given to her of compliance; but I, for one, do not feel at present, as if I could altogether neglect a dying wish, and particularly the wish of one who was so much beloved by us as was Mrs. Evans. Allow me, however, to direct your attention to a passage of Scripture, by the illustrating of which, I think I shall be able to exhibit to you traits of character the very counterpart of those which so eminently appeared in her.

Acts ix. 36—39. *Now, there was at Joppa, a certain disciple, named Tabitha, which, by interpretation, is called Dorcas: this woman was full of good works, and alms-deeds which she did. And it came to pass in those days that she was sick, and died: whom, when they had washed, they laid in an upper cham-*

ber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose, and went with them. When he was come they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas had made while she was with them.

I. Nothing here, nor in what remains of the narrative, is told us of the early history of Tabitha or Dorcas. Enough, however, is stated to warrant us in the making of such conjectures as will, I think, be admitted by all to be sufficiently probable. Her name and her place of residence indicate that she was by birth a descendant of the faithful Abraham; and all that is mentioned of her doings, renders it evident that she was a daughter in whom the patriarch would have much delighted. As not more than five or six years had elapsed from the time of Christ's appearance in public to that of Tabitha's death, and as this short period would scarcely account for the formation and the gaining of such a character as appears to have belonged to her, we feel inclined to the conclusion, that she must have been one of those Jewish females, (of whom there were not a few,) who, like Anna at the temple, most longingly looked for the coming of the Messiah, and who, when he did appear, most ardently embraced him as their Lord and their Saviour. This prospective faith of theirs having been of the same holy nature with our own, was, in all probability, the origin of the greater part of what was so excellent in the conduct of Tabitha.

In what I have now said, I have attributed to the faith of Tabitha but a part only of her good works; for I do not forget that, in the formation of such characters as hers, the influence of example has commonly has no ordinary share. May we not, therefore, with some degree of probability, suppose, that Tabitha had been favored with a pious mother,—a mother who had labored to form her mind, and who had accustomed her to the practice of all those benevolent acts for which she was afterwards so much distinguished. But whether this were so in the case of Tabitha or not, such was the favored lot of our deeply lamented friend, Mrs. Evans. She had a mother who was, not only to all her children, but to a great part of society around her, a pattern of every thing that was good: and so blessed was this holy woman in the influence she exerted, that the most, if not the whole, of her numerous family, have arisen to be most useful and honorable in the world, and two of them to be preachers of the glorious gospel. Let all parents, therefore, and especially all mothers, mark this and remember

it. Children are oftentimes the most servile imitators of their parents; and particularly daughters of their mothers. Where, therefore, the female part of a house-hold are abandoned to frivolity and to vanity, it will, in the majority of instances, be found that they have been accustomed to listen to remarks made by the maternal lips such as never should have been uttered; to have had ideas instilled into their minds such as never should have been spoken; to have been the witnesses of deeds such as never should have been performed; to have been ushered into companies and places such as never should have been entered; to have been allowed to have as associates and friends such as should have been most carefully avoided; and to have been permitted in the indulgence of habits such as should have been most firmly resisted. But let this pass, and let us come again to Tabitha.

II. We have spoken of her early history: let us now notice what may be gleaned from the narrative respecting the qualities of her mind. And of these enough is intimated to us to make us to be almost fully acquainted with her, and if we have any taste at all, exceedingly to admire her. In order to bring out her mental peculiarities into view, it will be necessary for us to recollect that it was a custom among the Jews, as it was also among the Greeks and Romans, frequently to change the names of individuals, when arrived at maturity, for others indicative of the qualities, mental or bodily, with which they shewed themselves to be endowed. I do not know that this was the fact in the instance before us; but from the whole complexion of the narrative I am strongly inclined to believe that such was the case. She was, says the text, "named Tabitha, which, by interpretation is called Dorcas," that is, a doe, or a hind, or a deer,—a creature in every way pleasant both to the eye and to the mind. And to females among the Jews this name may, in all probability, have been given, in reference to the words of Solomon who, when speaking of a wife of youth, says of her, though employing a different word from that used in the verses before us: "Let her be as the loving hind, or as the pleasant roe." Now, if my conjecture be correct as to the change, in after life, of the name, it will follow, that our Tabitha must, at least, have been very graceful in person, whatever she might have been in mind. But of the excellence of the latter we have no reason whatever to doubt. The acts of her life proclaim the benevolence of her heart. And as this is a virtue usually found in combination with others, it may, perhaps, be permitted us to imagine what, in several other respects, may have been the mental qualities of Tabitha.

May we not, therefore, in the *first* place, suppose, that along with her benevolence of mind there was a perpetual flow of the greatest sweetness of temper? I know, indeed, that the two are not always, nor necessarily, conjoined; but I, at the same time, know that they are seldom apart. At any rate, few, I am persuaded, will be found who could bring themselves to believe, that in one who was as the loving hind and as the pleasant roe, there could have been any thing like sourness of spirit. The throng of people into her room at her death, and the tears shed over her by the daughters of affliction, shew that she must have been most heartily loved: and I cannot for a single moment imagine that it was in the power of her charities alone to produce such a gush of mournful tenderness. The manifestations of liberality will, no doubt, stir up a spirit of gratitude; but it requires the exhibition of sweetness of temper to call forth the warmth of affection. And how lovely is the latter in all, and especially in woman! What a beauty it imparts to her features, and what a charm it gives to her society! A house where there is this, is a home indeed, though it should be only a hovel; and a dwelling destitute of this, is a prison indeed, though it should be in reality a palace!

But shall we not, in the *second* place, ascribe to Tabitha a temper happy as well as a temper sweet? A person may be thoroughly mild, gentle and inoffensive, and yet be destitute of every thing like an open and happy cheerfulness. There may be no pettishness, no fretfulness, and no anger, and yet there may be such a degree of reservedness, of silence, of coldness and of gloominess, as may have a painful and an almost repelling effect on all who come within the circle of its influence. But we can imagine nothing of this kind to have belonged to Tabitha. Her very name inclines us to believe, that she was not only a woman happy in herself, but one who studied the attractive art of rendering her happiness diffusive,—attending to all, whether old or young, whether rich or poor, who happened to be near her; having a kind word to say unto each; listening with a sincere and interested air to whatever was addressed to her by any; overlooking none because of their poverty, their unpolished speech, or the awkwardness of their manners; and utterly forgetting herself in her attempts to make the whole of her company comfortable and easy. This in such an insincere, and rude and scolding world as ours, is a character of no ordinary worth; and when it does appear, all are delighted; and when removed, all are distressed.

But, in addition to this, shall we not, in the *third* place, commingle with Tabitha's temper of sweetness and happiness,

a thinking and a speaking well of all, and an envying of none ? This is the very essence of benevolence,—nay, it is benevolence itself. Who can imagine in a Tabitha, that is, in one who was as the loving hind and as the pleasant roe, anything like the manifestations of slander, of detraction, of ill-natured remark, or of evil-speaking in any form ? Or who, for a moment, can suppose, that in the superior elevation, the better fortune, or the greater adornment of any of her neighbours, there was anything like the exhibition of discontent, of jealously, of mortification, or of envy ? Of every thing like this, there must, or she belied her name, have been in Tabitha the most thorough negation. Unquestionably no one's character ever suffered from her. The most charitable construction was continually put upon the doings of all. And where it was not possible to speak in laudatory terms, the most strict and imperturbable silence was constantly maintained. The success and the welfare of any of her acquaintances were to her matters of the greatest happiness and joy ; and the adversities and sorrows of others, causes of the deepest sympathy and regret.

Such, I think, must have been the mental qualities of Tabitha. We have no evidence whatever that she was distinguished for any thing like wittiness of remark, for strength of reasoning, or for interesting conversational powers. These, in all probability, never belonged to her. But there could not possibly have been wanting, in one whose death was so loudly lamented, an air of kindliness, a display of cheerfulness, an exhibition of amiableness, and a freedom from moroseness, such as could not have failed to have made all her guests, her associates and her visitors to think more highly of humanity than perhaps they were accustomed to do. And is such a character as this unattainable by all, excepting by a highly favored few ? Who with the 13th chapter of 1st Corinthians open before him will hazard such an assertion ? Besides, have we not ourselves seen the whole of these excellencies embodied in the very place where God has caused us to dwell ? And is it not, therefore, worth while for all, and especially for females, to be the imitators and possessors of so much loveliness ? O what a different scene this our world would present, were all, in their several circles, to be what, from our text, we have ground for believing Tabitha to have been !

III. But Tabitha was celebrated for something even higher than for the excellent qualities of her mind. Our text says of her, that she “ was full of good works and alms-deeds which she did.” Of the latter we are told somewhat, but of the former nothing. The narrative, however, will favor us in

the making of some such conjectures respecting them, as will not, we hope, be considered either improbable or useless.

And, in the *first* place, may we not attribute to Tabitha, since we are told that she had a house of her own, the good work of the entertaining of the saints of God, and especially of those who might occasionally happen to be sojourners in the sea-port of Joppa,—a town, which, from its position, was, most likely, a place of considerable resort? Hospitality was a virtue extensively practised in the early period of the church; and of so much importance is it in the estimation of the Spirit of God, that he has enjoined it upon all Christians to the end of the world. And can we suppose, that in Tabitha, who was as the loving hind and as the pleasant roe, there could have been any thing like a neglect of that which was not only a command, but of that which, to such a heart as hers, must have been one of the sweetest luxuries of life? Depend upon it, that she not only most heartily threw open her doors to the Christian friend and the stranger, but that she most diligently labored to make them as much at home as she could,—studying their various wants, providing for them the best which she was able to afford, and striving to make them feel that they, by their company, rather conferred a favor upon her, than she, by her hospitality, an obligation upon them.

And may we not, in the *second* place, include also among Tabitha's good works, a kind and constant visiting of such of her friends and acquaintances as happened to be sick or dying in the town of her abode? Her very name seems to intimate, that neither the remoteness of her dwelling, nor the heat of the sun by day, nor the dampness of the dews by night, ever operated upon her as obstacles to her being by the bed-sides of those whom she thought would, in all probability, be the better for her sympathies, her attentions and her cares. A love of ease, and an unconcernedness about the sorrowful and the suffering, could have made no part of the composition of the heart of one who was as the loving hind and the pleasant roe. There never could have been any saying: "O I can do nothing! Others are there! *My* presence and services are neither looked for, nor needed! Besides, *my* health, and *my* state altogether, demand that I should take care of myself!"

And, in addition to this, may we not, in the *third* place, ascribe to Tabitha, a laboring to her very utmost to diffuse a knowledge of the precious word of the Lord among all those to whom she had an opportunity of communicating it? As it does not appear that she had any children of her own, is it going too much out of our way to suppose, that she, occasionally at least, devoted herself to the embuing of the young

and the ignorant in her neighbourhood with an acquaintance with those Scriptures which made Timothy wise unto salvation ; to the fitting of them, both by her teachings and her example, for the useful if not for the ornamental in life ; and to the giving of them many valuable hints for their future guidance and comfort in passing through the world ? I know not that she presided over a school, nor is it likely that she did : but had this been her vocation, can we imagine any thing other in the case of one who was as the loving hind and the pleasant roe, than that the very sight of her was a source of gladness to her pupils, her presence among them a cause of delight, and her absence from them, especially when sickness was the obstacle, a ground of depression and of gloom ? All this, and more than all this, we may truthfully imagine ; for all this, and more than all this, has been seen in the reality in the midst of ourselves.

IV. But whether Tabitha had much to do with the young or not, we know from the narrative, that she had not a little to do with the mature in years ; for thus speaks the word : “ And when Peter was come, they brought him into the upper chamber : and all the widows stood by him weeping and shewing the coats and garments which Dorcas made while she was with them.” If we were left to indulge in imagination as to what might have been the good works of Tabitha, we are not so situated as it respects her deeds of charity. Omitting, however, much that might be said about them, let the two following observations suffice :

1st. Works such as hers, and labors so extensive, seem plainly to tell us, that Tabitha must have been an uncommon economist of time. If it be even certain that she had no family of her own on whom to attend, yet having had a house of her own, and that house having, in all likelihood, been much frequented by the widow and the fatherless, to say nothing of the stranger and the friend, it is clear, that she must have had many things of a domestic nature about which to occupy her thoughts. But whatever was the amount of these, she nevertheless found time to make, with her own hands, a variety of raiment for the poor. And she, in all probability, the rather engaged in the labor herself than hired others to do so, just that she might be enabled to clothe more than she might otherwise have been competent to do. But whether we are right in this conjecture or not, it is obvious, that she must, from what she accomplished, have been exceedingly careful about the odds and ends of her time. She could have been no dozer away of her days, nor could she have spent many of her moments in needless visiting and in unprofitable talk. Will

it be too much to infer that, when she was well, she spent at least five or six hours of every day of her life in works of benevolence and mercy?

2nd. But not only must Tabitha have been no common economist of her time, but she must also have been no common economist of her money. Not a word is said of her that would lead us to the conclusion that she abounded in wealth. It is likely enough that she was in easy and comfortable circumstances; but nothing beyond. To have been able, therefore, to have clothed so many of the destitute as she did, it is certain, that she must have spent but little upon herself, and still less upon the vanities and shews of the world. She could not, for instance, have decked herself out in fine and gay clothing, nor could she have adorned herself in ornaments of silver, of gold and of precious stones. Women who do this have usually little to spare for the poor; and, from the quantity of time commonly consumed in arraying themselves, they have seldom any of this commodity left for the clothing of the naked. Neat and becoming, no doubt, Tabitha always was; but gaudy and fine she never could have been.

V. But there is yet another particular narrated of Tabitha which must not be overlooked, and that is, she was a Christian. She is here called “a disciple,”—a name which, in her case at least, implies conversion, profession and docility of mind.

1. At what period of her life, or by what means she was brought to the knowledge of the truth, or what, on the occurrence of this important event, were the peculiar exercises of her mind, we are now here told. Indeed, it is not at all unlikely, that, from a spirit of the deepest humility, and from an unwillingness to say a word of herself, she studiously kept all such matters in the dark. She could not, however, conceal the fact that the change had been most thoroughly accomplished. There were evidences of this in every disposition which she manifested, and in every action which she performed. She was emphatically a disciple in *deed* and in truth.

2. And conversion having thus been most surely effected, it displayed itself in the leading of her publicly to take up her cross and to follow her Lord. The whole town of Joppa knew as well that Tabitha was a Christian as she did herself, and perhaps somewhat better than she did herself. At what age she was enrolled among the members of Christ's flock we have no means of ascertaining; but let all the young now present know, and let them lay it also deeply to the heart, that there has recently been another among them, who, besides our lamented friend Dr. Yates, was admitted to the communion of the church at the early period of 14 years.

3. And having thus been admitted as a member of the church of Christ, Tabitha was there as "a disciple," that is, as a learner, as one who was seeking instruction in the ways of the Lord. And this having been her character, she, we may be sure, was never absent from any of the meetings of the saints. Neither wind, nor rain, nor company, nor a little sickness, were ever, in all likelihood, excuses with her. The word read or spoken, must, too, have received her closest attention, have been treasured up in her mind, have been afterwards the frequent subject of her talk, and have often, in that upper room of hers, (such apartments being always, among the Jews, places of devotion,) afforded her matter for supplication in behalf of herself and others. Her designation, also, forbids the thought, that she could ever have been guilty of thrusting her peculiar opinions upon others, or of dogmatizing upon any topic which might be discussed in her presence. On the contrary, there must have been in her a watching to know, and no little pleasure felt and manifested when her information was increased.

And that she was indeed all which we have stated her to have been, is strikingly obvious from every thing that transpired on the occasion of her death. No sooner is it known abroad, that the spirit of Tabitha has left its clay tenement, than there is instantly a rush to her house. Disciples are immediately there who wash, dress and prepare the body for the tomb. Others are there who without any delay, run off the distance of 12 or 14 miles to Lydda to acquaint Peter with the event. And a host of widows are there who, when the apostle comes, shew to him, with tears in their eyes, the coats and garments which Dorcas made while she was with them. Such occurrences as these are strong and unequivocal proofs of the real excellence of Tabitha's life, and of the estimation in which she was held by the poor and the worthy.

But to bring all to a conclusion,—who does not see, in this character of Tabitha, the power and the nature of the converting and sanctifying grace of God? If we even allow that Tabitha was naturally a person of great amiability, of great gentleness, and of great benevolence of mind, still, I think, it will be readily admitted, that she could not have been all that she appears to have been, without having had her heart affected by the Spirit of God. Without this, she could not, for instance, have been a disciple; nor, do I think, that without this, she could have been so distinguished for her good works and her alms-deeds as it is obvious she was. To Him, therefore, from whom cometh every good and perfect gift, be the whole glory of all that was so excellent and so praise-

worthy in Tabitha. It becomes, however, a serious question whether the converting and sanctifying grace of God does or does not, in every instance in which it is bestowed, produce in a greater or in a less degree all the blessed effects to which your attention has been called. If the Bible be appealed to, the matter is plain. What, then, are we to say of those persons who have never become disciples, and who have never made a profession of faith in Christ? And what of those, who, though they may have done so, are yet churlish in their dispositions, slanderous in their speech, unkind in their conduct, selfish in their doings, and careless of both the souls and the bodies of those who are about them? Must they in truth, be all pronounced destitute of the grace that saves? Yes: such must be the declaration. They are yet unconverted! They are yet in the gall of bitterness and in the bond of iniquity! And they are yet exposed to all the despair and horror of the lost! If I have erred in ascribing so much of good to Tabitha, yet I have not, as many of you know, been all the time exhibiting to you a mere *fancy picture*. I have only been describing to you what, with your own eyes, you have recently seen. And why, after the residence of five short years, has the original, in all its loveliness, been removed from our midst? Has it been that we were too unworthy to have more of her company? Yea, rather has it not been, that, feeling the greatness of our loss, we may think more of the beauty of holiness, learn more to admire it, and be more effectually aroused to become the imitators of those who through faith and patience now inherit the promises?

And who does not see, also, in the character of Tabitha, what is that line of action which is of the greatest worth in the estimation of God. Tabitha was not, as we have already had occasion to notice, a woman of mere contemplative piety. On the contrary, she was just what Jesus Christ himself was,—a person of real activity, continually going about doing good, not living to herself, but seeking perpetually the welfare of others. No oration could have been made over her dead body dilating on the powers of her mind, or on her achievements in literature; but an oration much better than this was actually made in the tears of the widows, and in the exhibition of the coats and the garments which she had made while she was yet with them. And God, in the events which immediately followed,—events on which I have no time left to make any remark,—most clearly demonstrated how valuable he judged such a life as Tabitha's to be to the world. It is for usefulness rather than for any thing else that he detains his people upon earth; for thus does he speak: "Ye

have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.”

And let it, in conclusion, be once more observed, that the character of Tabitha is one that may be imitated by all. All cannot be characterized for mental attainments, but all may be distinguished for works that are good, and for deeds that are charitable. And happy will they be who are thus approved at the last. Of them it will be said by one who can neither mistake nor misjudge: “Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”

Mrs. Evans was born in England, and died in Calcutta, October 3, 1845. Aged 38 years.

II.—*The late Mrs. Rebecca Jamieson.*

The subject of the following brief memoir, was the only surviving daughter of Capt. Thomas and Elizabeth Townsend. She was born at Middleford, in the state of Delaware, January 26th, 1818. At the age of four years, she was deprived, by death, of her affectionate and pious mother, and at that of eight, of her kind and godly father. Two brothers still live to weep over the loss of their much beloved sister. Capt. Townsend was descended from a respectable family in the state of Delaware, as was also Elizabeth his wife; both were greatly esteemed for their benevolence and devoted piety. They were members of the Episcopal Church. Mrs. Townsend was formerly the wife of the Rev. Mr. Bell of that denomination. After the death of his wife, Rebecca's father married a daughter of the Rev. Mr. Copes. She was a kind mother to Rebecca. Some years after the death of Capt. Townsend, she married the Rev. Alexander Campbell of the Presbyterian Church, at that time Principal of Buckingham Academy, in Maryland, and now President of *Sharon College*, Mississippi.

Under the kind guardianship of Mr. and Mrs. Campbell, Rebecca remained until she was fourteen years of age. There were but few incidents in her early days, which require particular notice. She was, from her infancy, possessed of a mild, confiding and cheerful disposition, and as long as she lived, manifested a buoyancy of spirits, which no circumstances, however adverse, could overcome. She had also a quickness of apprehension, and a facility of acquiring knowledge, which,

while at school, always placed her among the foremost of her competitors. These qualities of mind, and an affectionate heart, made her a favourite wherever she was known. Being from her birth under the continual influence of religion, she became the subject of early and deep devotional feelings. It was not until her 14th year she made a public profession of her attachment to Christ, and united herself with the church under the pastoral care of her step-father, Mr. Campbell. Of this interesting period in her life she has left no record, it is believed, however there was nothing remarkable in her state of mind at the time, but a sincere love to her Saviour, and a desire to glorify him in his church on earth. She always had an aversion to converse about her personal piety with any one, unless she could speak from the heart, and test her religious experience, of which, for many years, she kept a private diary. Fearing it might be made public, she destroyed all her papers on this subject, before leaving America. The following note, written ten years ago, will, however, show what her own views of her past life were. "When I look back," she writes, "upon the journey of my life, and see the variety of conduct, the instability of resolution manifested by me since my profession of an acceptance of Christ as *my* Saviour, and his service as my delight, how unfit I am to be the companion of a Missionary." "O truly great are my obligations to the Lord Almighty, He has led me through many difficulties, and while my proud heart has been almost cursing the hand which only chastised in mercy, it still protected, guided, and blessed me." "Bless the Lord, O my soul."

Shortly after she became a member of the church, she was sent to a female boarding school at Newark, Delaware, then under the superintendance of the Rev. Mr. Bell, where she remained upwards of a year. Here her exemplary conduct, ardent piety, and amiable disposition won the affections of her teachers, and many of her sister pupils, and laid the foundation of a friendship, which will never cease. The venerable Mr. Bell says in a letter to her, "My beloved pupil, During your pupilage my heart was drawn to you with a father's love; may we meet in heaven, where we shall never part." Many were the tokens of love and esteem she received from her school-mates, many of whom now dwell in the four quarters of the globe, and some rest in the grave. After leaving Newark, she went to Philadelphia to finish her education. It was while in this city, and mingling with kindred spirits whose hearts were filled with compassion for the perishing heathen, that she was first led to think of engaging personally in the work of Foreign Missions. Before she left school, with the consent of her

friends, she offered herself to the *A. B. F. Missions* to go, as an unmarried female teacher, to the Sandwich Islands. But there being no opening for her at the time, she returned to her step-father's to spend a few months.

It was here, that friendship between the subject of this memoir and the writer commenced, which terminated in the dearest earthly relationship. He had been accepted as a Missionary of the *General Assembly's Board of Missions*, and was destined to Northern India. She then relinquished the idea of going to the Sandwich Islands, and decided to accompany him,—who now mourns her death,—to this heathen land. Our marriage took place on the 8th of September, 1835, at Buckingham, Worcester county, *Md.* After the usual preparations and sad farewells we set sail for India from New Castle, Delaware, on the 17th of November, 1835, and reached Calcutta on the 2nd of April, 1836. Our Missionary party consisted of Rev. Messrs. McEwen, Campbell, Rodger, Porter, and myself, with our wives, and the Rev. Messrs. Winslow and Dwight of the *A. B. C. F. Missions* and their wives. During the passage my dear wife suffered much from seasickness, and being of a slender form and weak constitution, she was in much danger of sinking under her sufferings, but her cheerfulness and faith did not fail her. Most earnestly did she, in secret, pour out her soul in prayer for the officers and crew of the ship. The captain and first officer, a talented young man, took a deep interest in her welfare, and although extremely profane, did all they could to make her comfortable. In return for their kindness, she presented each of them with a handsome pocket Bible, and spoke to them feelingly on the importance of religion. The first officer said, the Bible “was a *pretty thing*, and he would put it into his chest to show to his sisters on his return home.” Little did he know the value that *little book* would be to him! A few weeks afterwards, he confessed with tears before the ship's company, that the present of *that Bible* first led him to think of God, and that he could then say, “I know that my Redeemer liveth.” A few extracts from my departed wife's Journal, relative to the remarkable revival which took place on board our ship, on our passage to this country, although written in much weakness will, I doubt not, be interesting to the reader.

Feb. 24th.—She writes, “Three of the seamen have expressed their hope of acceptance through the merits of the blessed Saviour. Our beloved Captain, in whom we felt so deeply interested, and who a few days ago confessed that he had *never* prayed, spent the night before last, almost entirely, in supplication to God, and says prayer is now a delightful exer-

cise." A few days afterwards, she writes, "How affecting it was to see our beloved Capt. Dolby, doffing his hat, with a peculiar motion, supporting himself by some of the rigging at the mizen mast, and in sailor style, giving his testimony to the religion he had a few weeks before experienced, and inviting his men to taste and see that the Lord *is* gracious. O what a pleasant sight! and how did our hearts rejoice to hear him, in prayer, address that God as a Father, whom a short time ago he had blasphemed!"

March 21st.—"The services of last evening were peculiarly affecting. The first Officer, Mr. Drinker, for whom we had felt deeply interested, had a day or two previous expressed deep concern for his soul, and his anxiety had increased. How astonished, and filled with wonder were we at the power of Almighty grace, when, for the first time, we saw this noble-minded young man, whom we had considered lost, coming to prayers, with tearful eyes, and taking his seat in an obscure part of the room.

"But oh, how shall I convey an idea of the scenes of this morning! Words are inadequate to express half that we felt, and saw, and heard; Mr. Drinker, after our morning prayers, with bursting heart and streaming eyes, addressed the sailors as *brothers*, some, he said, emphatically *so*, since he now was also partaker of the same hope with them. He then offered up a long and most impressive prayer, which melted every heart. The prayer being finished, dear brother Winslow, who was to leave us that day for Madras, called upon all who were determined by the grace of God, to be His, to stand up. All, officers and men, arose as one man, except two men, who continued to sit. Here Mr. Drinker, in an agony of spirit called out, O! do rise! do rise! *Make* them get up! and on the last one's rising he threw himself down on the table, exclaiming rapturously, *Thank God! Thank God!* it is unanimous! Our dear Captain was quite overcome, and gave vent to his feelings in expressions of wonder and praise."

On our arrival in Calcutta, our party hired a house, where we remained until the commencement of the rainy season. During this time, Rebecca applied herself with diligence and considerable success to the study of the native language. The acquisition of this she considered was the first and greatest desideratum for a foreign Missionary. On the 12th of July we left Calcutta for the Upper Provinces, and after a dangerous journey in budgerows up the Ganges to Khánpur, and thence by land, we reached Saharanpur on the 10th of December. Here we, with brother and sister Campbell, were

stationed, and hoped to call that beautiful place our Indian home for life. But the Lord had determined otherwise.

About the 1st of January, 1837, my dear wife was taken ill with disease of the liver, and was, on the commencement of the hot season, obliged to resort to the Simla Hills. There she remained with kind friends, until the next cold season, when she returned, with renovated health, to her station. But she was only permitted to remain a few months, when she had a second, and more severe attack of her former complaint, and as it was the opinion of several physicians, that she could never enjoy health on the plains, we removed the last of March, 1838, to Sabathu on the hills, and were permanently stationed there.

A few days before leaving Saharanpur, she wrote the following in her Journal: "I feel unhappy and unsettled on account of the uncertainty of our being able to spend the hot season here. Could we ever, and always resign ourselves to do and to suffer the will of our heavenly Father, how happy should we be! I believe he has appointed suffering for me, and blessed be his name; whatever will most advance his kingdom in my heart and in this world, *that* may he send, and in all things may I rejoice. O! that I may be ready to depart and be with Christ!"

On reaching Sabathu her health was again, in a great measure, restored, and on the 13th of April, she writes, "I trust soon to be able to collect a school of female children, Oh! may I yet be permitted to do something in the land of the living for my dear Saviour's glory among this wicked people."

She succeeded in collecting about thirty interesting little girls into a school, whom she continued to instruct in divine things and useful employments, with occasional intervals, for three or four years. She was, however, on account of increasing family cares, want of assistance, and ill-health, at length most reluctantly obliged to discontinue her school altogether; the noise of the school-room, and labour of teaching always produced most distressing nervous head-aches. While engaged in instructing her Hindu pupils, she acquired an extensive knowledge of the Hindu language, and was able to speak and write it with much fluency. It was her desire to prepare a number of elementary school books and small tracts in this dialect, and she proceeded to some length in this undertaking—one of the latter, "*The Sandwich Islands*," was printed and has been widely circulated.

But it was in telling the apathetic Hindu and proud Musalman of Jesus, that she excelled. She had an ease in expression and a tender winning manner, which never failed to attract the attention of the most listless, or to disarm the bitterest enemy of his opposition to the cross. She was *emphatically* the friend of

the poor. No beggar ever left her door without a pittance of charity and a kind word, and to teach her children to do likewise, she always, when convenient, made them her almoners. Her favorite sentiment was, "*Happiness is the essence of heaven, and if I can but make one poor heathen child happy for half an hour, I should not live in vain; for every drop of happiness we receive or communicate from the troubled sea of time is an antepast of that holy place.*" She was also a kind and affectionate mother; no parent ever felt the solemn responsibility of bringing up children in a heathen land more than she did. Hence, she scarcely ever suffered her six little ones to be out of her sight with heathen servants: she did not spare the rod when necessary; she, however, made it a rule never to chastise in a *passion*. Her practice was to take the little offender into her closet alone, first by prayer and kind remonstrance endeavour to subdue it, and then inflict the punishment.

But I must hasten to the closing scene of my dear wife's brief career of missionary usefulness and earthly existence.

She had never enjoyed better health in India than she did during the last year of her life, and we looked forward with a good degree of hope to many years of united happiness and labours for the heathen; but "God's ways were not as our ways." In last July, that awful disease, *Cholera*, made its appearance in Sabathu, and selected, among many others, for its victims, her whose death it is the writer's painful duty to record. On the morning of the 29th of August, she complained of great lassitude, and in crossing her room sunk down from weakness; she thought she was bilious, and took medicine; she however derived no benefit from it, and was obliged to resort to her couch. In the evening, at my usual time for preaching in the bazar, I thought it best to remain at home, but she said she did not wish to keep me from my duty, and that if she should feel worse, she would write for the Doctor; I therefore left her, and went to my duty as usual; when I returned I found her much worse and seized with violent purging; she had written for the Doctor, when, to use her own words, she was both *blind* and *deaf*. I wrote again, urging him to make all possible haste, as I was very fearful Mrs. Jamieson had *Cholera*, but for some reason he did not arrive for many hours. She had neither pain nor spasm, but the disease made fearful progress, and in a short time reduced her to a state of extreme exhaustion. In this state she remained until Sabbath afternoon, when her extremities became quite purple and as cold as a corpse. She had but little hope of surviving the attack from its commencement, and consequently began at once to set her house in order. Although weak in body, her mind re-

mained calm and quite composed, until a short time before her death ; she spent nearly the whole of Friday night in conversing with me about the cause of missions, the disposal of the dear children after her death, and in giving messages for her friends. She said she felt very unworthy of the honour of being a missionary to the heathen, but hoped she had not lived altogether in vain ; and now on the brink of eternity she felt more and more the importance of chastened and intelligent views of the work—that no undue enthusiasm could bear the fiery test ; and in concluding this subject said, O ! if ever you go home, *preach* against the *romance* of missions ; she lamented more than any thing else not having *loved* her *Bible* more.

On Saturday she was frequently engaged in prayer, and had our oldest son (nine years of age) to read passages of Scripture and hymns for her, and several times desired me to pray for her that she might be kept from taking God's name in vain, and glorify her Saviour in death. The forenoon of the Sabbath was passed in the same manner. In the afternoon she was too ill to converse much, and wished to be left quiet. On Monday, about four o'clock, I told her it was very probable she had but a few hours to live. She heard this with the greatest composure, and simply said, "do you think so, my dear ? that is but a short time ;" and raising her hands offered up a short prayer. She then desired all the children to be brought to her, and telling them she was dying, embraced them one by one, and gave them her last blessing. After this she had the heathen servants collected, and addressing them distinctly by name, exhorted them to believe on Jesus and to prepare for death, as she had often warned them. Throes of anguish thrilled every heart, all *wept*, except the departing believer, she was all calmness. After this sad farewell she asked me to read for her, the fifth chapter of II. Corinthians and the second of Ephesians, and to pray with her, she then repeated as she had strength, the beautiful hymns, commencing "Come, Holy Spirit, calm my mind ;" "Come Holy Spirit, come ;" "There is a land of pure delight," and the twenty-third Psalm. Shortly afterwards she said to the Doctor, "I am dying fast, the conflict will soon be over. I am going to a glorious world. Blessed Jesus—no doubts." She then fell into a dose, and in about an hour, looking up, exclaimed, "*many, many, all friends.*" Here her mind began to wander, and she spoke very little more, except in broken sentences, as "*Come quick—make haste.*" She, however, continued to recognize me till within an hour or two of her death, when she became apparently unconscious of earth, and gradually sunk until the clock struck four on Tuesday morning, when she gently breathed her last. Happy spirit ! I would not recall thee from thy blessed abode, for ten thousand worlds. Rest in peace !

On the evening after her death, her remains were deposited in the station burial-ground, there to await the voice that wakes the dead; several pious soldiers of the 1st European Regiment volunteered to carry the coffin to the grave, and by the request of the Chaplain, the Rev. Mr. Vaughan, sung the hymn, commencing "Hear what the voice from heaven proclaims." The solemn procession was accompanied by a larger company of respectable natives than I ever saw at any European funeral in Sabathu before; and many of them, to show their esteem for the deceased, came forward and cast handfuls of earth into her grave, and for several days after her burial many resorted to the mission compound to show their grief by loud lamentations. May she, though dead, yet speak, and may the gospel seed she sowed, bring forth an abundant harvest.

J. M. J.

P. S. Since writing the above, the following unfinished meditation on Heaven, has been found among my dear wife's papers, and as it is believed to be the last she ever wrote, and as it shows the state of her mind before her last illness, it is not out of place to insert it here.

"What will the redeemed soul think when it enters heaven! What wonder, admiration, and awe will fill it, and with what delight will it shake its wing at being for ever released from sin and suffering. It will fly to the embrace of Jesus, and falling at his feet, will exclaim,—to *Thee*, oh most mighty, glorious, and condescending Saviour, is all the honour of my salvation due. How will the spirit look after those with whom converse was sweet on earth! How will the joy of heaven be augmented, by sharing it with a mother, a father, a husband, a wife, a child. Oh! When the light—the reality of *Eternity* breaks through the clouds of sin and sorrow that surround earthly scenes, and shows us how vast and important its concerns are, how shall we wonder at our former deadness, and resolve to live hereafter more like immortal beings!"

III.—The Hill Tribes.

For some years past we have been endeavoring to collect and put on record in the *Observer* all the intelligence we have been able to collect, on the manners, customs, languages, and religion of the Hill Tribes of India and the surrounding countries. Our object has been, ultimately, if possible, to arrive at some definite conclusion as to the oneness of their origin, language, &c. with a view, if practicable, to establish some general Mission of mercy amongst them. That many of the tribes are different in origin, is clear. Some are evidently aborigines of the soil, driven from the plains by the aggressive conquerors of

the country—like the Coles of Bengal and the central Hill people throughout India—others are emigrants or colonists from the neighbouring lowland countries, like the Thibetian tribes on the North Eastern Frontier. The advantage of labour amongst these people over those of the plains, lies in their having no system of idolatry and little or no priesthood influence. They are,—save where Muhammadan or Hindu Missions have broken in upon them,—more the children of nature than we generally meet with in oriental lands, and hence the more hopeful as objects of philanthropic labor. The difficulties however in such a work are neither few nor small. The unhealthiness of the climate, the migratory habits of the people, the want of a written language, and the absence of almost all ideas of moral responsibility and futurity, are great obstacles to success, but not too great to deter Christian enterprise. Here and there the languages of the tribes have been reduced to a written form, and books have been prepared for the use of the people in their own tongue. This is praise-worthy, but one great object of all interested in the happiness of the Hill Tribes, should be,—as far as it is practicable,—to classify and arrange them under the heads of origin, or of the language from which their dialect has evidently sprung. Now that the door is open, give them either the Nágri, Bengálí, Oriyá or Roman character, throw their written language either into a Bengálí, Hindui, Thibetan or English form. The end sought should be to give them a language and written character that may be the organ of extensive communication. This, if effected but in part, would tend materially to diminish the difficulty of the undertaking, to soften the asperities now existing amongst the varying and hostile tribes—tribes who only know each other in the history of onslaughts and reprisals, but who in such a case would become familiarized and humanized under the influence of Christians instructing them through the medium of a common language and common written character.

In pursuance of our plan of collecting original and other papers on this interesting subject, we insert in the present number two papers from esteemed correspondents. One on the *Santals*, by the Rev. J. Phillips of Balasore, the other on the *Mro*, a tribe—with which hitherto little or no intercourse has been held by Europeans,—by the Rev. J. C. Fink of Chittagong. To these we have added a sketch of several of the Hill tribes in the neighbourhood of Dorjeeling, the Sanatarium of Bengal. We are indebted for this instructive collection to the *Dorjeeling Guide*, compiled by Samuel Smith, Esq. of the *Bengal Hurkaru*.

We shall be obliged to our friends connected with the Hill people of India, if they will forward any information they may possess on the subject.—EDS. C. C. O.

THE SANTALS AGAIN.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The enquiry relative to the *Santals*, which you did me the favor to publish in the August No. of your Journal, has not, as yet, I regret to say, brought me the information sought. There is, however, an interesting letter from an *unknown* correspondent, in "*The Friend of India*" of the 11th instant, designed to throw light on the subject in question, and draw the attention of missionaries to the Cole tribes generally, as affording an inviting field for the bestowment of their labor. The writer, very justly, urges as ground of encouragement for attempting the work, that the success of the gospel is seen to have been most signal where it has been published among wild, unlettered tribes, "not under the influence of a learned (deified, crafty?) priesthood, nor possessed of writings deemed inspired." Examples of this kind, of the most eminent success attending the preaching of Christ, amongst the veriest savages must be familiar to every reader of missionary intelligence; hence the fact seems unaccountable that Missionary operations should have been prosecuted for half a century in Northern India, and a much longer time at the south, without once a vigorous persevering effort, so far as can be ascertained, being made to instruct and evangelize the wild, and often oppressed, aborigines of the country. It only adds to our surprise to reflect that want of adequate missionary success among the Hindus is a complaint well nigh universal. While none could advise that less be done for the conversion of the Hindus, all must agree that something efficient should, without delay, be attempted to bless and save these rude sons of the forest. Their freedom from many of the very worst features of Hinduism, points them out as a more hopeful race of people to be wrought upon by the gospel.

Since the date of my last letter to you, I have, as leisure has offered, prosecuted my study of the Santal language, and considering the means available for that purpose, not without some good degree of success. I now take the liberty to send you a specimen of the language, which I must beg the favor of your giving a place in the *Observer*, in the hope, that it may meet the eye of some of my brethren situated in other parts of the country, where the Santal is known to prevail, and that they will be at the trouble of comparing it with the Santal spoken in their respective districts, and let the result be known. Should any one or more, so situated, be disposed to pay attention to the language in question, further correspondence might be deemed advisable for the purpose of adjusting some plans for mutual

co-operation. A primer of eight pages, giving specimens of the language, as spoken in this neighbourhood, and designed also to furnish a few introductory lessons, has been prepared and printed. A Santal lad, who has spent about a month with us, has nearly mastered these lessons, though he knew not a letter when he came to us. It is desirable to ascertain to what extent the Santal is spoken and whether the *dialect* be the same in different sections of the country. I have obtained specimens from villages thirty miles distant, which agree well with the language spoken here. I propose (D. V.) making a tour into the interior of their country during the ensuing cold weather, when I hope to learn something more definite relative to their numbers, locality, habits of life, &c., also to pick up more of their language. Any specimens furnished from other districts, where this interesting people reside, would be very acceptable and might be made good use of in the contemplated excursion. It seems every way important that the work be attempted with as little delay as possible, and the more numerous and simultaneous the attacks on this portion of Satan's empire the better. It is not necessary to abandon our other work to undertake this; persons properly situated, who have mastered the language in which they are laboring, might devote some portion of each day to the acquisition of a medium for publishing "the glorious gospel of the blessed God," to these outcasts, for whose souls no man hath cared.

As the Santals have no written language, they of course are without an *Alphabet*. What characters should be adopted for their use? The Oriya, Bengali, or the Roman? Either might answer, and one, perhaps, as well as another, with the addition of a few characters to represent sounds which appear to be wholly *peculiar* to the Santal. Native assistance, which in picking up such a language, is of considerable importance, could be best secured by adopting our Indian Alphabet. The same argument, it is probable, would continue good for a long time to come. The Roman is written with more ease, at all events by the *Missionary*, and probably the expense of printing in this character would be somewhat less. But a *written character* is not all that is necessary to give the Santals, and about which *uniformity* is a desideratum at the outset; language being so to speak, the mere vehicle of ideas, it follows that where there is a dearth of the latter, the former would, as a natural consequence, be found *barren*. The language of the Santals, like that of other people, is adapted to their habits of life, and these are the most simple imaginable. Artificial wants they have none if we except their fondness for tobacco, one or two kinds of native intoxicating liquor and a few other drugs; their chief employments appear to be cutting and selling wood, leaves, &c.

rearing buffaloes, cows, goats, swine, hens, hunting, fishing, and *dancing*. They cultivate but sparingly, and are very improvident in their habits. Their ideas of a Supreme Ruler are, as might be expected, very vague. Of a future state of rewards and punishments, those I have conversed with, disclaim all conception; and this seems pretty evident from the character of their prayers and other religious rites, in which, I cannot learn that the least reference is had to the atonement of sin, or the securing of a future good; their prayers appear to be mere petitions for good crops of grain, security from serpents and wild beasts, both for themselves and cattle, and for restoration to health, when ill, with the promise of a goat or pig as an offering in case they recover, hence their vocabulary of religious terms is necessarily very limited. What use have such a people for, or what meaning could they be supposed to attach to the Scripture terms, faith, repentance, atonement, justification, sanctification, eternal life, and the like, so essential in Christian discourse? Of course such terms are in part, or wholly wanting in their language and must be adopted; *uniformity* in the adoption is most desirable; the drawback this destitution at first occasions will, probably, in the end, prove no real hindrance. The Santals being destitute of all or nearly all religious terms, have not, like their Hindu neighbours, abused them to the vilest of purposes, and it may be found not more difficult to teach them the term and the meaning it is intended to convey simultaneously, than to teach the Hindu to attach new ideas to old terms, long abused.

Earnestly hoping that persons in different parts of the country, will be induced to attempt something to ameliorate the unhappy condition of this very ancient race of people, I remain.

Yours sincerely,

J. PHILLIPS.

Jellasore, Orissa, Sept. 23, 1845.

P. S. The school among the Santals, alluded to in my former letter, I am sorry to say, we found it necessary to suspend during the continuance of the rains,—due preparations not having been made for it beforehand. We hope, however, to find means for getting up a permanent school among them before long.

A SPECIMEN OF ROMANIZED SANTAL.

Numerals.

Mit, *one.*

Barea, *two.*

Peá, *three.*

Paneá, *four.*

Mañe, *five.*

Túruí, *six.*

Eál, *seven.*

Irál, *eight.*

Áre, *nine.*

Gel, *ten.*

Gel-Mit, *eleven.*

Gel-báreá, *twelve.*

Gel-peá, *thirteen*.
 Gel-paneá, *fourteen*.
 Gel-maṅe, *fifteen*.
 Gel-túrú, *sixteen*.
 Gel-eál, *seventeen*.
 Gel-irá, *eighteen*.
 Gel-áre, *nineteen*.
 Mit-isi, *twenty*.
 Bar-isi, *forty*.
 Pe-isi, *sixty*.
 Pan-isi, *eighty*.

Ma-isi, or Mit-si, *hundred*.
 Búr-si, *two hundred*.
 Peá-si, *three hundred*.
 Pane-si, *four hundred*.
 Maṅe-si, *five hundred*.
 Túrú-si, *six hundred*.
 Eál-si, *seven hundred*.
 Iral-si, *eight hundred*.
 Are-si, *nine hundred*.
 Gel-si, *one thousand*.

Words.

Ti, *hand*.
 Dá, *water*.
 Met, *eye*.
 Mú, *nose*.
 Ap, *hair*.
 Bing, *serpent*.
 Si, *louse*.
 Jil, *meat, also deer*.
 Atú, *village*.
 Bér, *jungle*.
 Odá, *house*.
 Haḍ, *person*.
 Har, *path*.
 Chándo, *God, Lord*.
 Sin-chando, *sun*.
 Nin-Chando, *moon*.
 Ipil, *star*.
 Sermá, *sky, heaven*.
 Remil, *cloud*.
 Hásá, *earth, land*.
 Dáre, *tree*.
 Utu, *vegetable*.
 Dáká, *rice, (boiled.)*
 Súnúm, *oil*.
 Búlúng, *salt*.

Bhit, *wall*.
 Bele, *egg*.
 Sim, *hen*.
 Mára, *peacock*.
 Pedá, *relative*.
 Rámá, *nail*.
 Moká, *cubit*.
 Súpú, *arm*.
 Tángá, *ax*.
 Rate, *frog*.
 Máchi, *seut*.
 Chene, *bird*.
 Silping, *door*.
 Sábán, *fuel*.
 Sákám, *leaf*.
 Sadim, *roof*.
 Sadom, *noise*.
 Dángúrú, *ox*.
 Bitkil, *buffaloe*.
 Merom, *goat*.
 Tuin, *jackall*.
 Kúlae, *fox*.
 Báná, *bear*.
 Kul, *tiger*.
 Súkari, *hog*.

NOUNS AND ADJECTIVES.

U'súl búru, *a high mountain*.
 Búgi gidirá, *a good child*.
 Bádik kodá, *a bad boy*.
 Háinal dhiri, *a heavy stone*.
 Sebel úl, *a sweet mango*.
 Beleiná káirá, *a ripe plantain*.
 Máre náhel, *an old plough*.
 Lolo hae, *a hot wind*.
 Hading hopon, *a small child or young
 of any kind*.

Armit searmá, *another ferry*.
 Jiling káth, *a long timber*.
 Kháter báber, *a short rope*.
 Hende topari, *a black cap*.
 Esel rode, *a white girl*.
 U'di sánginyá, *a great distance*.
 Dáde dāngari, *a young cow*.
 Setá rában, *a cold morning*.
 Mārāng disom, *a large country*.

SIMPLE PHRASES.

Nitye cháta me, *go at once*.
 Delá hejúme, *come here*.
 Tisem hejúám ? *when will you come ?*
 Aiḍpre hejúáing, *I shall come at even-
 ing*.
 Gápá áquiaing, *I shall bring to-
 morrow*.

Odokome, *be out of the house*.
 Har ochome, *clear the road*.
 Húdu erme, *sow the paddy*.
 Húni máiyú ánjom leai, *that woman
 heard*.
 Háku gidi káime, *throw away the
 fish*.

Meang emome, *give the day after to-morrow.* Mende dūdúp-ám, *you will sit here.*

Húni hola tái-kiái, *he spake yesterday.* Boha rúkúime, *shake the head.*
Húniye hahviam, *you will call him.*

Dada, *brother, declined.*

Dádá, <i>a brother.</i>	Dádáko, <i>brothers.</i>
Dádáreá, <i>a brother's.</i>	Dádákorea, <i>of brothers.</i>
Dádáge, <i>to a brother.</i>	Dádákoge, <i>to brothers.</i>
Dádáre. <i>in a brother.</i>	Dádákore, <i>in brothers.</i>
Dádákon, <i>from a brother.</i>	Dádákokon, <i>from brothers.</i>

Pronouns are declined like *Nouns*

Ing, <i>I.</i>	A'pe, <i>you.</i>
A'm, <i>thou.</i>	Húnko, <i>they.</i>
Húni, <i>he or she.</i>	Okol, <i>who.</i>
A'le, <i>we.</i>	Núin, <i>this (person).</i>

The Verb TO GIVE.

Indic. Present.

<i>Singular.</i>	<i>Plural.</i>
Ing * emáká-ing.	A'le emá-ko-ále.
A'm emá ko-ám.	A'pe emáko-ápe.
Húni emá ko-ái.	Húnko emáko-áko.

Present definite.

Emo-kán-áing.	Emo-kán-ále.
Emo-kán-ám.	Emo-kán-ápe.
Emo-kán-ái.	Emo-kán-áko.

Imperfect

Emo-en-aing.	Emo-en-ále.
Emo-en-ám.	Emo-en-ápe.
Emo-en-ái.	Emo-en-áko.

Perfect.

Emo-len-aing.	Emo-len-ále.
Emo-len-ám.	Emo-len-ápe.
Emo-len-ái.	Emo-len-áko.

Pluperfect.

Emo-len-kán-áing.	Emo-len-kán-ále.
Emol-en-kán-ám.	Emo-len-kán-ápe.
Emo-len-kán-ái.	Emo-len-kán-áko.

Future.

Emo-áing.	Emo-ále.
Emo-ám.	Emo-ápe.
Emo-ái.	Emo-áko.

Imperative.

Emo-m-áing.	Emo-m-ále.
Emo-m-e.	Emo-m-ápe.
Emo-m-ai.	Emo-m-áko.

Emote,	<i>Infinitive, Present.</i>
Emo-káte,	<i>Present Participle.</i>

* The pronouns are seldom joined with the inflections; the *verb* sufficiently marking its own person and number. In fact the terminations consist of the pronouns, slightly altered.

THE MROS OF ARRACAN.

The Rev. J. C. Fink of Chittagong writes :

“ Since last June a good number of mountaineers of the Mro tribe, who have been in town attending upon some dacoity cases, and who can speak and understand tolerably well the Mug or Arracanese language, have constantly attended at my house to receive instruction about the salvation of their souls. Dangiya,—a native teacher,—also has been reading the Scriptures and speaking the word of God to them. They are indeed very ignorant, and in perfect religious darkness. They have no religion nor caste. They do not know that there is a living and true God their Creator, or that they have immortal souls, nor have they ever heard that there is an eternity, or that there are such places as heaven and hell. But notwithstanding, I perceived during my conversation with them, that they have amongst them many good things contained in the moral law of God, which they acknowledge were handed down to them from their ancestors as a law unto themselves. They have no written characters, and in order to keep their accounts they either knot a string or make incisions in a stick. They have a language of their own which they make use of when they converse with each other among themselves. The following is a specimen of the Mro language, which, you will perceive, is entirely different from the Mug or Arracanese.”

<i>English.</i>	<i>Mug or Arracanese.</i>	<i>Hill tribe, Mro.</i>
Man	Youk-ya	Kit-chat.
Woman	Mein-ma	Mit-chewa.
Boy	Loo-gá-la	Kitchat-cha.
Girl	Mein-ma-gá-la	Mit-cha-cha.
Child, boy or girl	Thoo-ngay	Ngia-cha.
Husband	Lang	Ang-ho-wa.
Wife	Mayá	Ang-mitche.
Father	A'hpá	Appa.
Mother	A'mee	A'-oo.
Brother	Et-ko	A'-tái.
Sister	Hna-ma	To-ámá.
Head	Goung	Loo.
Hand	Lak	Boung.
Leg	Khre	Klung.
Hair	Chambeu	Etcham.
Sky	A'káthá	Mok-wang.
Earth	Pádáwinra	Bon.
Cloud	Mouret	Wang-nim.
Sun	Ne	Chak.
Moon	Lá	Lamma.
Stars	Kray	Kerei.
Water	Re	T'oo-we.
Fire	Me	Ma-ee.
Rain	Mo	Wang.

<i>English.</i>	<i>Mug or Arracanese.</i>	<i>Hill tribe, Mro.</i>
House	Eing	Keem.
Elephant	Tsheng	Nga-chái.
Horse	Mrang	Kor-nga.
Cow	Noa	Che-ah.
Goat	Tshet	Roá.
Fowl	Krak	Wá.
Eat	Tsa-the	Cha.
Drink	Thoeo-the	Khama.
Sleep	Eit-the	Aip.
Awake	No-the	Thur.
Come	Lá-the	Wong.
Go	Thwa-the	Kái-mang.
Sit	Toing-the	Chum.
Bad	Ma-koung-boo	Níong-doy.
Good	Koung-dé	Yung-cha.
Cry	Ngo-the	Kar.
Laugh	Ray-the	Rain.
Cough	Kroung-tsho-the	Okháí.
Sneeze	Khe-the	Chei.
Flog	Raik-the	Tep-kháí.
Kill	Thet-the	Kom-páit.
Cut	Khout-the, or khwet-the	Too-ching.
Walk	Lay-the	Jam-poá.
Work	Louk-the	Cham-loup.
Stand	Rat-the	Yung.
One	T'et	Lan.
Two	Hnet	Prey.
Three	Thoong	Choom.
Four	Lay	Tálee.
Five	Nga	Ta-nga.
Six	Krouck	Ta-rou.
Seven	Kho-net	Ra-neet.
Eight	Shet	Ra-yat.
Nine	Ko	Ta-koo.
Ten	Ta-tshay	Há.
Hundred	Ta-rah	Kom.
Thousand	Ta-toung	A'-tom.
Ten thousand	Ta-thoung	A'-chom.
A lakh	Ta-theing	A'-ching.

The language of the Mro-hill-tribe is, I observe, easy, compared to that of the Arracanese and Burmese; and, I think, if I have the means to keep two of the intelligent Mros,—for one will not remain without a companion,—I may be able to acquire the language so far as to qualify me to speak and explain the word of God to them in fourteen months, perhaps even in ten. Last July I sent Dangiya, accompanied by four of the Mros, to their hills, to ascertain what sort of a place it was, and whether I should be able to go there with safety. On his return, after a lapse of about twenty-five days, he reported to me that it was impossible for any one to go up to their hills and mountains during the rains. There are also, besides the Mro, other hill-tribes inhabiting the Blue Mountains of Chittagong, they are called

Khoomi, Langay, Chaindoo, and Paukhoo or Khoonki.—The Mro and Paukhoo or Khoonki tribes are nearer to us, and are less savage than the rest. Every tribe has its own language. In order to promulgate the gospel among them, schools should be established preceded by the preaching of the everlasting gospel. Oh how many thousands of valuable and precious souls are living on the mountains near us without the sound of the gospel, and perishing for lack of spiritual knowledge. But how can they hear the word of life, and how can we expect them to embrace the truth as it is in Jesus for the saving of their souls, except the teachers of the gospel go up to them? We cannot expect them to come down to us to hear the gospel of which they have never heard. Missionaries require means to defray the expenses of their travelling up the hills and mountains, and for the establishing of schools among the hill tribes, and unless means are obtained nothing can be done. But how are the means to be realized for the purpose in this country? We cannot expect that this station will contribute much towards the object mentioned. The Roman Catholics will give us nothing. And as for the Protestants, mostly Episcopalians, who are living here, they not only are too few in number to be able to contribute an amount sufficient for the purpose, but also have many calls upon them from different quarters, such as the British and Foreign Bible Society, the Church Missionary Society, and the Church Building Fund. At this Station they have to support a Lazaretto, subscribe to the Poors' fund, to their girls' school, and occasionally to the repairs of the chapel; as for the members of our Church, the greatest part of them are so poor that they can hardly support themselves.''

THE MECHIS.

(From the Dorjeeling Guide.)

The Mech people inhabit the forest portion of the Turai, stretching along the base of the mountains, from the Burrumpootur to the Konki river, which leaves the Nipal mountains about twenty miles to the west of the Mechi river. In this tract they are respectively the subjects of the Nipalese, British, Sikim, and Bootan governments, occupying, along with the Dimals, an allied tribe, and a few Garrows, a country of about 250 miles in length, having an average breadth of from twelve to fifteen miles. In the eastern portion of the Nipal turai they are but recent settlers; at Nagal Bundi, on the right bank of the Mechi river, twelve miles south of Mechi-Gola, there are about twenty families, at Kalikajhar, further down the Mechi, about the same number; and west from those places, in the thickest parts of the forest, there are several small colonies, amounting in all to about one hundred and fifty or two hundred families. In the Dorjeeling territory, between Punka-

bari and the Besnr-batti nuddi, and between the Balasun and Mahanuddi, about thirty families. In the Sikim Morung between the Mechi river and the Mahanuddi, there are about four hundred families; to the east of the Teestah river, and in the Dooars of Bootan they are still more numerous; and to this latter portion of their habitat, they point as the original seat of the tribe, although its name would indicate its derivation from the Mechi river. Mechis are also to be found on the northern confines of Lower Assam, mingled with a tribe nearly similar in its customs, habits and appearance, called "Ranga."

The tribes immediately in contact and mixed with the Mechis, are the Koochias—Rajbungsi Bengalese, whose original country is Kooch-Bihar, the Dimals, Tharaos, and Garrahs. Their neighbours of the hills are the Limboos, Kerautis, Lepchas, Murmis, Haios, and Bhotiahs. As they associate much with the former, and frequently meet the latter at the frontier marts, their habits and manners are naturally a good deal modified by the contact, still their peculiar usages, form of religion, language and appearance, entitle them to the acknowledgment of their claim as a distinct people. They are fairer than the Koochias, and have little of the regular features of the Hindu, which characterise that tribe. The cast of the Mech countenance is strongly Mongolian; but accompanied by a softness of outline, which distinguishes them readily from the more marked features, of the same order of the Lepchas, Limboos, and Bhotiahs. They resemble the Newars of the valley of Nipal, more than any other people I have seen in, or near, these mountains; they are taller, however; and the fairness of complexion is entirely of a yellow tinge; whereas, the Newars are frequently almost ruddy, many of the Mechis strongly resemble the Mugs and Burmese in face and figure; and, like them, are much addicted to drinking spirits, smoking, and eating pawn. In common with the Assamese, they are fond of opium eating.

They never live on the hills, at a higher elevation than 800 or 1000 feet; and scarcely ever settle in the cleared and inhabited parts of the turai, but keep entirely to the forest, in which they make clearances, cultivating crops of rice and cotton with the hoe, and grazing buffaloes. The malaria of the forest, so deadly to strangers, does not at all affect them; on the contrary, they are a remarkably healthy race; and dread visiting the plains, where they are subject to severe fevers,—they have no towns, and rarely ever live in permanent villages,—generally quitting a clearance, after having had two or three successive crops from the land, to take up their abodes in a fresh portion of the forest. In the above respects the habits of the Mechis resemble those of the Tharaos; especially ere that race commenced, as lately, to form permanent villages in the open turai, and are identical with those of the Dimals.

The religion of the Mechis, in so far as they have any, is the Shiwaite form of Hinduism; but it goes no further than to the occasional sacrifice, when they can afford a merry-making, of goats, buffaloes, pigs, and fowls, at a clay image of Kali, when they drink spirits and a fermented liquor, called *murwa*, to excess, and indulge in much licentiousness. The influence of the bráhmans is not recognised, they have no *gurus*, nor priests; no temples; do not perform the *shradh*; and bury

the dead in any convenient part of the jungle, confining the obsequies to a feast among the relations of the deceased ; and placing spirits, and prepared food over the grave : tombs are never raised over the graves, nor have the small communities any common burying-ground.

There is no distinction of castes among them. In the Nipal Turai, the population of which is composed of the most varied assemblage of would-be Hindus, and almost destitute of real ones, the Mechis are admitted within the pale, and water is taken from their hands by persons of caste although they eat fowls, buffaloes, cows, and carrion of all animals, except that of the elephant, which animal is held in high respect by them, although not venerated as in the Burmese dominions.

The carrion eating and other impure but cherished practices of the Mechis, are not followed to the fullest extent in Nipal, where Hindusim is at a high premium, and breaches of the Hindu law, by all pretenders to that faith, are punished with much severity. In Dorjeeling, Sikim, and Bootan, however, the Mechis indulge their natural habits, and are as omnivorous a race of human beings as any in the world.

Marriages are contracted in youth, or adolescence, at convenience ; the men purchasing their wives at prices varying from ten to sixteen rupees, according to the beauty of the female, and means of the male. When an accepted husband has not the means of paying for his wife in money, he joins her family party, working for the parents until he has fairly earned his bride, according to previous contract. Like the poorer classes, elsewhere in India, a man can seldom afford to have more than one wife at a time ; there is no restriction, however, on this head.

The women share, equally with the men, all labors of the field, and manage household affairs exclusively ; they likewise attend at the periodical fairs, (*hauths*), selling, buying, and bartering the various articles of home and imported produce.

They are generally comely, and disposed to fleshiness ; the usual dress is a *sari*, (*robe*), of red silk, made of the “Indi,” cloth, from the thread of the silk worm, which feeds on the castor-oil plant, and their ornaments are confined to bangles and necklaces of white shells. The Indi silk is entirely a domestic manufacture, and woven by the women who also color it with the lac-dye.

The Mech language has no written character ; nor is it, I believe, allied to the Sanskrit. Whether it is of Thibetan or Burmese extraction, or akin to the aboriginal Indian dialects, known among the Coles, Goonds, Bheels, and other wild tribes, I am unable to say ; but, perhaps, the accompanying small vocabulary may enable competent persons to decide its root and original country. The Mechis are necessarily uneducated ; except, with a very few exceptions, in the Bengálí language, from which they have derived all the terms in use for articles, common to a state of life removed from the savage. I regret that I have not, as yet, had an opportunity of meeting a person intelligent enough to give me some idea of the construction of the language.

In the vocabulary I have omitted entirely words for which the language has no equivalents of its own, except in a few instances to prove the rule above noticed. All the words with B affixed, are evidently corruptions of Bengálí or Hindi. None of the metals except silver and

iron have names. There is no word for "money." Gender is designated by the affix of "lella" or male, and "jeu" or female, for all animals but man. In the arts the Mechis have made but small progress; they excel in their cotton agriculture, but as they grow only the common annual plant, the produce is not of a superior kind. Weaving is confined to the women, as a domestic art; they are not addicted to trade, are averse to military service and permanent employment as labourers; have no artisans among them, and are truly in a very primitive state of society. They are, however, very cheerful; have no jealousy or prejudice towards strangers; are industrious and honest, and crimes of violence, so far as I can learn, are of rare occurrence among them.

VOCABULARY OF THE MECH LANGUAGE,

fire, *wad*
 water, *dére*
 air, *bar*
 the earth, *ha*
 stone, *yoontir*
 God, *modié*
 father, *appa*
 mother, *aié*
 brother, *koí*
 elder ditto, *ada koí*
 younger ditto, *aki koí*
 son, *beesha*
 daughter, *beesha hindon*
 uncle, (paternal) *adhú*
 ditto, (maternal) *amaí*
 cousin, (paternal)
 uncle's son, *phoombái*
 wife, *bíhi*
 house, *nau*
 raining, *noka haioo*
 tree, *bun phang*
 bamboo, *wah*
 ratan, *rydung*
 iron, *shor*
 wood, *bon*
 sword, *choongri*
 knife, *dhaba*
 bed, *kutt*
 dog, *chééma*
 elephant, *mega dett*
 rhinoceros, *gandha*
 fowl, *dabó*
 deer, *manaan*
 peacock, *daudyé*
 goat, *borma*
 road, *lama*
 mountain, *hajoo*
 jungle, *hakea*
 river, *díhi*
 pool, *bíloo*
 fish, *nah*
 snake, *jeeban*
 tiger, *meesah*

bird, *tansen*
 the sun, *keanondoong*
 the moon, *nakabur*
 guru, *moosho*
 hog, *yoma*
 rice, *myrong*
 paddy, *mye*
 cotton, *kóón*
 blood, *yye*
 flesh, *móódum*
 hair, *kumun*
 teeth, *hattye*
 eye, *móókun*
 nose, *kóóntóong*
 ear, *kumma*
 head, *koroh*
 neck, *kurtunna*
 mouth, *kóógha*
 tongue, *chulai*
 thorax, *cherupa*
 belly, *udíhi*
 thigh, *phenda*
 leg, *yadú*
 foot, *yappa*
 stars, *hatoorki*
 clouds, *jumai*
 knee, *hantoo*
 finger, *nashima*
 nail of ditto, *nashi kor*
 palm of hand, *nakatulka*
 loins, *lanji*
 child, *kotaú*
 old man, *brieba*
 young ditto, *kookringindong*
 ditto female, *shikala*
 handsome, *móójang*
 oil, *taú*
 salt, *shóónkri*
 pepper, *banjóólóó*
 maize, *tóómbe*
 to die, *thibai*
 to sleep, *móóóóódaí*
 sit down, *shopíí*

stand up, *shicket do*
 go thither, *oojhuny tang*
 come here, *puhi*
 go quickly, *kookri tang*
 lie down, *moodoo no*
 shut the door, *doowar phang*
 go to the field, *hooa tung*
 build a house, *no loo*
 cut some wood, *bon tan*
 fetch some water, *díre labo*
 feed the child, *kota jani ho*
 kill a fowl, *táoo shituh*
 boil some rice, *meeukum chong*
 light a fire, *wad chóo*
 milk the cow, *doodoo labo*
 go to market, *haltia tung*
 shoe, *jatah (B)*
 horse, *ghorye (B)*
 cow, *mohujuh*
 buffalo, *maishoo*
 door, *doowar (B)*
 ghee, *ghu (B)*
 milk, *dúdu (B)*
 sugar, *chinee (B)*
 turmeric, *hurdu (B)*
 thunder, *jumai homdung*
 lightening, *nophlambo*
 cloth, (cotton) *he*
 ditto (of insect) *indi*
 ivory, *megadet hatye*
 language, *bhagia*
 a gun, *shelai*
 table, *phaila*
 chair, *kumpulai*
 paper, *leka*
 pen, *kullum (H)*
 lock, *no word*
 key, *ditto*
 taut, (coarse
 hempen cloth) } *phasala*
 hemp, *phatoo*
 horn, *kong*
 hide, *aboo*
 hoof, *yakong*
 tail, *lanjye*
 wool, *komnu*
 a young elephant, *megadet oodai*
 a guave, *phokma*
 a man, *manchi*
 a woman, *hinjan*
 plough, *wayo*
 cart, *hoo*
 a bow, *jeeleet*
 an arrow, *bulla*
 fruit, *batü*
 root of tree, *rudda be phang*
 branch of ditto, *dalye*
 leaf of ditto, *belye*
 a bridge, *chye kong*

build a bridge, *chye kong ka*
 make a road, *lama yeu*
 a plain country, *hagebang*
 the plains of Bengal, *haien*
 bootan, *aga phar*
 slow, *hem*
 snow falls, *hem gooklideung*
 it rains, *naka hi dung*
 warm water, *goodung dyé*
 cold water, *gooshu dyé*
 drink water, *dye lengui*
 good, *gahum*
 bad, *húmma*
 blue, *goochum*
 til, (Sesamun Orientale,) *shibeem*
 mustard, *bishwar*
 dal, (pease) *shopai*
 pawn, *phatye*
 betel nut, *gwye*
 lime, *chunye (H)*
 brass, *peetulye (H)*
 silver, *taio*
 a temple, *modie*
 a flower, *booiar*
 mangoe, *tirkja*
 plantain, *tali*
 ditto tree, *lie phang*
 lime tree, *nareng phang*
 leather, *bigoor*
 mattress, *gandoo*
 a bootanee, *kangur*
 a bengalli, *háshu*
 a muhammedan, *toorooop*
 a priest or pujari, *modie hkkis*
 a nipalèse, *muggur*
 a boat, *nau*
 a jungle fowl, *hangeani dausen*
 a male, *tilla*
 a female, *jon*
 spirits, *chan*
 large, *ghidett*
 to cry, *dagup*
 to beat, *shituknuh*
 to be angry, *brass mo*
 to swim, *chanturri*
 cotton seed, *koon tye*
 ditto plant, *koong phawk*
 sugar-cane, *kooshiar (B)*
 a bear, *moofur*
 wild dog, *sheekoo*
 vulture, *sheegoon*
 crow, *tanka*
 small, *udye*
 tall, *kuan*
 short, *kahye*
 broad, *kooar*
 a great man, *krañ mamchi*
 to laugh, *miniyoo*

CARDINAL NUMERALS.

one, *munchi*
two, *munye*
three, *memtum*
four, *munlee*

five, *munbha*
six, *mundho*
seven, *munchini*
eight, *munoknnü*

(No numerals beyond this.)

night, *hor*
day, *chän*
month,
year,
soft, *oofra*
hard, *kuzia*
cheap, *kair*
dear, *kom*
heavy, *eclichink*
light, *rukinchink*
wet, *khichi*
dry, *kräm*
beard, *kunkup*
mustache, (no word)
fine cloth, *he koba*
coarse ditto, *he rua*
new ditto, *he guädan*
the sky, *no keang*
above, *cha*
below, *chun*
to one side, *chapik*
good rice, *mujung myrong*
sweet, *kolan*
sour, *kokye*
bitter, *goká*
light, *monabai*
darkness, *komsnbai*
raw, *kotuk*
boiled, *komnú*
hunger, *meenka honkia*
grass, *jheekáb*
lame, *naling kora*

deaf, *kumma kania*
dumb, *ryringa*
pain, *sadung*
pleasure, *moonjee sazye*
sickness, *chobea jadung*
small-pox, *boutijaia*
a well, *dire kor*
blacksmith, *karmar*
weaver, *he daio*
huntsmen, *myekankea*
spotted deer, *kotia meen beeng*
distiller, *shoondi*
lip, *kooshuti*
eye-brow, *mooshu kor*
eye-lash, *moosheam*
purging, *kabai*
to-day, *denisanche*
yesterday, *kapunsanche*
outside, *shetula*
inside, *noh*
before, *shekang*
behind, *yeun*
quickly, *koo kri*
slowly, *lashay*
fever and ague, *loomjaia*
rhumatism, *beeshlong*
belly-ache, *yudichaiia*
head-ache, *koro chairo*
day before yesterday, *sumber sanche*
day before that, *tammper sanche*
to-morrow, *miasanche*

EXAMPLE OF FORMING GENDERS.

MASCULINE.

bull, *moshu lilla*
dog, *cheema lilla*
buck, *borma lilla*
tiger, *meesah lilla*
nephew, *adye*

FEMININE.

cow, *moshu leú*
bitch, *cheema leú*
doe, *borma leú*
tigress, *meesah leú*
niece, *anai*

SENTENCES.

what is your name? *nunni mooa mamoo*
where are you going? *noo lujuntanguh*
whence you came? *noolujung prapaio*
where do you live? *noo núa mongwhye*
what is your father's name? *noong noonkpa mammo*
shew me the road to Punkabari? *Punkabari lama buriye*
what is the name of that hill? *be hajoo mámo*
what is the price of rice at Dorjeeling? *myrong sirtpche Dorjeeling naelai*

SENTENCES.

a wall, *jujoor*
 a beam, *mandah*
 a post, *souphang*
 roof, *mookoom*

cooking pot, *kanta*
 water ewer, *dihen*
 a plate, *toorse*
 a large cooking pot, *mikamduh*

NAMES OF MEN.

Chakla,
Sunka,
Blasuhe,
Deringasache,
Esula,

Puharoo,
Oonti,
Jentitokla,
Mhedla,
Seenta.

NAMES OF WOMEN.

Phagooni,
Bisaje,

Bisahawa,
Furgunni.

P. S.—The following particulars regarding the Mechis, transmitted by Major Jenkins, the Agent to the Governor-General in Assam, throw more light on the original seat of these people than my limited means had enabled me to procure in this direction. This gentleman's notion that the greater part of the Rajbungsees of Rungpore and Kamroop, are derived from the Mech stock, is probably correct; but so far as I have observed, this has not been the case of the Rajbungsees in Purneah, the more westerly parts of Rungpore and the Nipalese Turai; where, although, their features have a Mech cast, the more regular Hindu outline is well defined. Major Jenkins, in a second note on this subject, when forwarding the subjoined extract from Buchanan's account of Rungpore said, that it would be desirable to have the Mech language compared with that of the Cacharies,—people of the Cachar district, under his supervision.

This, he had not the means of doing then; but it is to be hoped he may find some future opportunity of doing so. "Cachar," in the Nipal country, is the general term for the flat land, *immediately* under the hills and between them, and the more open Turai, as also for the country principally inhabited by the Gurungs and Moormis, *immediately* under the permanent snows of the Himalaya.

Major Jenkins says, "With reference to your account of the Mechis, I send you a little volume containing a vocabulary in Assamese, Singpho, and Naga; you will, I dare say, be glad to compare your vocabulary of the Mech language with the foregoing; and, I think, you will find many coincidences and, no doubt, there would be more, if we had spelt in the same manner, and were well acquainted with the permutation of consonants in different dialects; and it must often happen too, that there are two or three synonymes for the same article, so that one person takes one name, and another a different one, and there appear discrepancies, when there might have been remarkable agreements.

"The greatest number of Mechis that I know of are on our frontier, and settled in the Bijnee Rajah's Pergunnah of Koontaghat. The Mechis with us say their original location was in Mech-para. The zeminary on which Goalparah stands, there are very few Mechis there now, or they have been lost, by conversion to Hinduisim, and

they have a story, that a Rajah, (I believe of the Cooch Behar family,) marrying a daughter of the Mech-para Rajah, the whole tribe had settled at Mech-para, became Hindus, and were dubbed Rajbungsees. This title has certainly been taken by the converted Koches; and I believe, all the Rajbungsees of Rungpore and Kamroop, are derived from these stocks. In Koontaghat there are, in adjoining villages, Mechs who have assumed Hinduism, and others still beyond the pale. They are all a remarkable fine peasantry and have very fine cultivation, and their villages and fields are permanent."

Dr. Buchanan's legend states, that the "Mech are a tribe of Kamroop, that appear to have been once more numerous than they are at present, and to have undergone great changes. A large district, Mech-para, derives its name from having been their abode, but there the whole have disappeared; and, it is to be presumed, that they assumed the title of Rajbungsee, when Visuo-Singho—the son of a Mechi's wife, became sovereign of the country; and, being ashamed of his barbarous ancestors, discovered that he was the son of a god. In Mech-para, however, and the territory adjacent towards the west, there are a good many families of a tribe called Kuri, who are said to have originally been Mech; but although they have adopted the language of Bengal and some of the Hindu customs, they have not been able to wean themselves so completely as the Rajbungsees from their impurities; and are not, therefore, permitted to assume this name, as they live in a part, where the Hindu customs prevail. Near the west-bank of the Brahmaputra are a good many Mech, who have exactly the same customs as the Kuri, and who are not ashamed of their original name. A few families of the Mech, who, as the Hindus would say, continue to wallow in all their impurity, frequent the woods of this district towards the borders of Nipal and Bootan, but the tribe forms a chief part of the population in all the territory between Behar, (Cooch,) and the mountains; especially near Dalimkothe and Lukidwar. I procured no account of their customs; but am informed, by a person who knows them well, and who is descended either from the Mech Herya or the god Siba, that they differ very little from those of the Kachari, and that Seju is also their principal Deity. In the vocabulary will be seen a specimen of their language, taken from one who lives in the north-west part of the district, whom I found to be a most strenuous worshipper of Bacchus. Including the Kuri and Mech, both rude and civilized, there may be in this district about six hundred families."

THE LEPCHAS.

When I had the honor, some months ago, of forwarding a few notes on the Mech tribe, I ventured to announce my expectation of being able to furnish some particulars of other tribes inhabiting the neighbouring countries of eastern Nipal, Sikim, and Bootan. To this end I had collected and recorded some useful memoranda regarding the Lepchas, Limboos, Murmis, Gurungs, and Haios, all mountaineers, which by an unfortunate accident were destroyed by fire; nevertheless, as the establishment of this Sanatorium for our countrymen affords them op-

portunities of communicating with classes of men, which have hitherto been denied to all except the few who, under very restrictive circumstances, have sojourned in Nipal, I am induced to forward some particulars of the Lepchas, with an alphabet and very meagre vocabulary of their language, in the hope that they may be of some assistance to persons visiting this place, who may have leisure and a disposition to acquire the means of colloquial and written intercourse in their own language, with a most interesting people, and I believe the undoubted aborigines of the mountain forests surrounding Dorjeeling.

Although the Lepchas have a written language, it has not been ascertained that they now have, or ever did possess, any recorded history of themselves, or chronicles of any important events in which they have taken part. The “Lepchas,” so called by us, and indeed by themselves in conversation with strangers, are divided into two races, viz. :—“Rong” and “Khamba.” Rong, in colloquial intercourse among them is a generic term, and equivalent to “Lepcha” with us. But a man who announces himself a Lepcha to a European, Nipalese, or Hindustani, may, on being questioned, turn out to be a Khamba. The real Lepcha, or Rong proper, has no tradition whatever, so far as I can learn, connected with the advent of his tribe into this part of the world. Here he has always been, to the best of his knowledge and belief, and this is corroborated by all his neighbours. The habitation of the Lepchas occupies an extreme extent of about 120 miles from north-west to south-east, along the southern face of the Himalaya. To the west, the Tambar branch of the Koosi bounds it, but on the east its limits are undefined in the mountains of Bootan. Thus they are found among the subjects of eastern Nipal, throughout the whole of Sikim, and extending an unknown distance into Bootan. I believe, however, that they are found in very small numbers, indeed, further east than fifty miles beyond the Teestah, although a few of them are said to be located as far east as Punnuka and Tasgong.*

The Khambas, although now the same, in all essentials of language, customs and habits, as the Rong, are professedly and undoubtedly an emigrant from beyond the Himalaya. They state themselves to have come from a province of China, called Kham, which is described as lying to the east and north of Lassa about thirty days' journey. This province has not been very long annexed to the Chinese empire, and if the accounts I have heard from members of the Nipalese Missions to Peking are to be relied on, its rulers and inhabitants are even now far from being well governed and peaceable subjects of the celestial dynasty. They are represented as a horde of lawless thieves and robbers through whose country it is scarce safe to travel, even when under the protection of an escort from the court of Peking.†

* Towns in Bootan, see Pemberton's Report on Bootan.

† Csomo de Kóros, in his “Geographical Notice of Thibet,” given in the 1st vol. of the Journal of the Asiatic Society of Bengal, states that the eastern part of Thibet is called “Kham” or “K'ham Zul,” also “Great Thibet,” and sometimes “Pot-ch'hen,” that it consists of the eastern part of this great country, and is bounded by China on the east. According to the same authority “K'ham Zul” is divided into several small principalities, as K'ham-bo Gabu, Li-thang, De-ge, (or Doe-ghe,) Beag-yak, Dep-nia, Go-jo, Gya-morong, Jang-sa-tum, Amdo, K'hyando, &c.

The Khambas reckon seven generations since their arrival on this side the snows, which may be computed at two hundred years. They were headed by the first ancestor of the present Sikim Raja, who is himself a Khamba. Previous to the arrival of the Khambas, it is said that great confusion existed among the Lepcha and Bootia aborigines of Sikim, in consequence of the incessant struggles for supremacy between their chiefs; they, however, had priests (Lamas) from Paling Goombah, beyond the snows, whose advice was often followed in temporal matters, and when it appeared to these learned leaders that it was hopeless to quiet dissensions by ordinary means, they suggested that a Raja should be sought for in some distant country, to whom all classes should tender allegiance. This was agreed to, and a deputation of Lamas proceeded into Thibet (Pote-leang), in search of a fitting ruler for Sikim; here they were unsuccessful, and passed on to Kham-leang,* where, after much trouble, they discovered a boy, the son of respectable parents, whose horoscope was considered auspicious: he was offered the Sikim crown, it was accepted, and, attended by his Khamba clansmen, was brought from beyond the snows, and proclaimed Raja of Dinjong (Lepcha for the Sikim country).

The first Raja, though chosen for the office in a similar manner to that adopted in the election of fresh incarnations of deceased Lamas, did not exercise any spiritual authority over his people. The Lamas, who brought him to the throne, retained this in their own hands for some time; but not long after the spiritual power came into the family of the Raja, where it still continues; at present, the eldest son of the Raja is a Lama and high priest of the kingdom, a younger son being nominated heir-apparent to the throne.

The Khambas, although a trans-Himalayan tribe, and hence by us generally denominated Bootias, or Thibetans, consider themselves included in that generic appellation; but the following distinctions are made by the Lepchas in talking of the people who are also called Bootias by Europeans: The Bootia from beyond the snows is "Pote," and his country "Pote-leang;" he of Sikim "Arratt," and his country "Dinjong;" and he of Bootan is denominated "Proh Murroh," or man of Proh.

The Lepchas, Khambas, and Lepchas proper to be understood as included under this term, are Bhuddhists, following the priests of Thibet and those of their own tribe indiscriminately: the former from being generally educated at religious establishments of repute, are considered the more orthodox, the latter rarely go beyond the snows to study, when they do they derive the full advantages of the superior consideration accorded to the Thibetans, provided they adhere to the strict rules of monachism. Marriage is permitted to the native Lepcha priest, and he is counted as a good match for the daughters of the chiefs. The influence of the priests is considerable, but it is far short of that attained by those of Bootan over the Bootias, as described by Captain Pemberton, and the majority of them are obliged and not ashamed, to relinquish a dependance on alms for the more active employments of agriculture and trade.

* "Leang," country or province.

Restrictions of Hinduism as to caste are not admitted by the Lepchas, although those who live under the Nipal government are obliged to conform to the Hindu laws of that state. This, however, they do with a very bad grace, and rarely forego an opportunity of crossing into Sikim, or coming to Dorjeeling, to indulge their beef-eating propensities. They are gross feeders, eating all kinds of animal food, including the elephant, rhinoceros and monkey, and all grains and vegetables known to us, with the addition of many roots and plants altogether excluded from our culinary list. Pork is their most favourite flesh; next to that, beef, goat and mutton. The yak is considered the best beef, the next to that the flesh of the Sikim cow, a fine animal, and last the Bengáli and common cow. All birds are included in their list of eatable game. Of the carrion of wild animals that of the elephant is most prized. The favourite vegetable food is rice, next to it wheat, barley, maize, millet, murwa, and a fine species of yam called “Bookh,” which grows all over these mountains at elevations of from 1,500 to 3,000 feet. During the rains, when grain is scarce, they contentedly put up with ferns, bamboo roots, several sorts of fungi, and innumerable succulent plants found wild on the mountains. Fond of fermented and spirituous liquors, they are nevertheless not given to drunkenness; their common drink is a kind of beer made from the fermented infusion of Indian corn and murwa, which is weak, but agreeably acid, and very refreshing.* This is drunk at all times when procurable, and when making a journey it is carried in a large bamboo chungá, and diligently applied to throughout the day. They have no distilled liquor of their own, but they greatly admire and prize all our strong waters, our port and sherry, cherry brandy, and maraschino. Tea is a favourite beverage, the black sort brought from China in large cakes being that preferred. It is prepared by boiling, after which the decoction is churned up in a chungá† with butter and salt. Milk is never taken with tea.

Their cooking is careless, coarse, and not cleanly. Rice is generally boiled when travelling in pieces of the large bamboo; at home, in coarse iron pots. Vegetables are always boiled in oil when the latter is procurable, and spiced with capsicum and ginger, of which these hills possess very fine kinds. Salt is not a commonly used condiment, the chief source of supply until lately being Thibet, whence rock-salt is brought on men's backs: the easier communication with the plains of Bengal, by the new Dorjeeling road, admits of the importation of this article at a cheaper rate, and sea salt is rapidly taking the place of the other.

The Lepcha dress is simple and graceful. It consists of a robe of striped red and white cotton cloth, crossed over the breast and shoulders, and descending to the calf of the leg, leaving the arms bare; a loose jacket of red cotton cloth is worn over the robe by those who can afford it, and both are bound round the waist by a red girdle;—some strings of colored beads round the neck, silver and coral earrings, a bamboo bow and quiver of iron-pointed arrows, and a long knife, complete the dress of the men. The knife, called *ban* by the Lepchas, and *chipsa*

* Called “Chee.”

† Pieces of the large bamboo so called, and used for carrying water, milk, ghee, &c. by the Lepchas.

by the Bootias, is constantly worn by the males of all ages and ranks : it hangs on the right side, suspended from the left shoulder, and is used for all purposes. With the ban the Lepcha clears a space in the forest for his house and cultivation ; it is the only tool used by him in building ; with it he skins the animals that fall a prey to his snares and arrows ; it is his sword in battle, his table knife, his hoe, spade, and nail parer. Without the ban he is helpless to move in the jungles— with it, he is a man of all work ; no wonder then that the expertness with which it is used by the boys of a few years old even, should be the astonishment of strangers.

The women are less neatly dressed than the men : a piece of plain unbleached cotton cloth, or the cloth of the castor oil insect—Indi—rolled round to form a sort of petticoat, with a loose bed-gown of the same, and a profusion of mock coral and coloured bead necklaces, form their entire wardrobe. They are the domestic and farm drudges of the men, performing all out and in-door work along with their husbands, and much besides. It is not unusual to meet a stout and active man, bow in hand, sauntering along the road, followed by his wife and sisters, heavily loaded with grain or merchandise. It is the delight of a Lepcha to be idle ; he abhors the labour of practising any craft ; but he expects that while he is amused and unemployed, the female part of the household shall be busily engaged in the field, or in looking after the pigs and poultry.

Marriages among the Lepchas are not contracted in child-hood, as among the Hindus, nor do the men generally marry young. This arises mainly from the difficulty of procuring means of paying the parents of the bride the expected *douceur* on giving the suitor his daughter to wife. This sum varies from forty to four or five hundred rupees, according to the rank of the parties. It is not customary to allow the bride to leave her parents' home for that of her husband, until the sum agreed on has been paid in full ; hence as the consummation of the marriage is permitted while the female is still under her father's roof, it is by no means uncommon to find the husband the temporary bondsman of his father-in-law, who exacts—Jewish fashion—labour from his son, in lieu of money, until he shall have fairly won his bride.

The women are not strictly bound to chastity previous to marriage, although any injury to the matrimonial bed is punished by beating and divorcement. Children born out of wedlock belong to the mother.

The Lepchas intermarry with the Limboos and Bootias, and the offspring of such unions become members of the father's tribe, without any disqualification whatever.

The Lepchas, like true Buddhists, bury their dead, although the Murmis, a Buddhist tribe, and inhabiting the same country, burn their corpse first, and afterwards bury the ashes. The presence of death in a hamlet is always regarded with temporary horror, and the house he has visited is almost always forsaken by the surviving inmates. Fevers and small-pox are considered alike contagious, and greatly dreaded. On the appearance of the latter in a village, it is deserted by the young and strong whose relatives are not attacked, and nothing will induce a Lepcha from another part of the country to visit an infected village.

Vaccination is already greatly prized by these people, for which fortunate circumstance we are indebted to Dr. Pearson's success in introducing it among them. Its preservative blessings are eagerly sought for at Dorjeeling by them and the Bootias from remote parts of Nipal and Sikim.

Goitre is known among them, but is by no means common: among two hundred persons at this place now, I can find but one goitred individual, and that is a woman. Ophthalmia is, I think, very uncommon, and syphilis rarely met with. During fifteen months' residence, I have seen one case of leprosy only, in a Lepcha; and although the mountainous nature of their country renders the climate sufficiently damp and cold, rheumatism seems to be a rare disease. On the whole they are decidedly exempt from many of the ills which flesh is certain heir to in the most favoured countries of the globe. Consumption I have never met with, nor liver disease, nor dysentery, nor do they know the cholera by name even. These four scourges of Europe and India find no food to feed on among the Lepchas.

In person the Lepchas are short, averaging about five feet in height, —five feet six is tall, and four feet eight is a common stature among the men. The women are short in the usual proportion. The men are bulky for their height, but rather fleshy than sinewy. The muscular development of their limbs is greatly inferior to that of the Magars, Gurungs, Murmis, and other Purbuttiahs. They are very fair of skin, and boys and girls in health have generally a ruddy tinge of complexion: this is lost, however, in adolescence, although the fairness continues. The features are markedly Mongolian, but there is a fulness and roundness of feature, accompanied by a cheerful expression and laughing eye, which renders the face a most pleasing one. The total absence of beard, and the fashion of parting the hair along the crown of the head, adds to a somewhat womanly expression of countenance in the men, and the loose bed-gown sort of jacket, with wide sleeves which they wear, contributes still more to render it rather difficult for strangers to distinguish the sexes, especially in middle age. The men very often look like women, and the women sometimes like men. The hair is worn long by both sexes, the younger men allowing it to hang loose over the shoulders, the elders plaiting it into a tail, which sometimes reaches to the knees. The women of station wear their hair in two, and sometimes in three tails, tying it with braides and silken cord and tassels. The Lepchas, both male and female, are dirty in person, rarely having recourse to ablution. In the cold and dry season this renders them unpleasant inmates of a close dwelling, but in the rains, when they move about and are frequently wet, they are passably clean and sweet.

The temperament of the Lepcha is eminently cheerful, and his disposition really amiable. In ordinary intercourse they are a very fascinating people, and possess an amount of intelligence and rational curiosity not to be met with among their Bhotiah, Limboo, Murmi or Gurung neighbours; and indeed, rarely, if ever, to be seen among people so completely secluded from foreign intercourse as they always have been. The marked contrast, in these respects, between the Lepchas

and the listless, uninquiring natives of the plains, renders association with them a source of much pleasure to Europeans. They are wonderfully honest, theft being scarcely known among them: they rarely quarrel among themselves, and I have never seen them strike one another. "Do you ever fight?" was asked of an intelligent Lepcha. "No, never: (was the reply) why should we? all Lepchas are brothers; to fight would be unnatural." For ordinary social purposes of talking, eating and drinking, they have great unanimity, but for any more important purposes of resistance to oppression, the pursuit of industry or trade, their confidence in one another is at a very low pitch: they fly bad government rather than resist it, and prefer digging for yams in the jungle, and eating wretchedly innutritious vegetables, to enduring even the ordinary annoyances of working for wages. Although they have been called "a military people," I am disposed to consider them as wholly averse to arms, in the usual acceptance of the term. If it be indicative of a military people to carry a long knife, bow and arrows, yet to eschew the use of them against their fellow-creatures, then are they a military people. If it be not, they are much more a hunting than a military tribe. I do not mean to insinuate that they are wanting in courage to fight, or that they might not, under English tuition and example, make good soldiers; but only to say, that deprived as they long, or always, have been of any union in government, or as subjects of any one state, they have not that spirit of personal enterprise, and disregard of personal danger, which, when constantly exhibited gratuitously or for glory's sake, gives races of men the stamp of military habits.

We have no record of Major Latter's opinion of the Lepchas, who aided him on behalf of Sikim during the Nipal war; but I have heard, since my arrival in this quarter, that at Nagri, after the Sikimites were expelled thence by the Goorkas, in 1812, or thereabouts, they proved most troublesome enemies, by their custom of laying in wait in the neighbouring forests, for months at a time, and losing no opportunity of carrying off and massacreing any luckless Goorkha who happened to stray out of musket-range of the stockades. They are pretty good marksmen with the arrow, but do not practise it regularly, and they use it poisoned in hunting as well as in war.

The Lepchas are poor agriculturists, their labours in this art being confined to the careless growing of rice, Indian corn, murwa,* and a few vegetables, of which the brinjal, cucumber, and capsicum are the chief. Their habits are incurably erratic: they do not form permanent villages, and rarely remain longer than three years in one place, at the expiration of which they move into a new part of the forest, sometimes near, often distant, and there go through the labour of clearing a space for a house, building a new one, and preparing the ground for a crop. The latter operations consists in cutting down the smaller trees, lopping off the branches of the large ones, which are burnt, and scratching the soil with the ban, after which, on the falling of a shower of rain, the seed is thrown into the ground.

* *Sesamum Orientalis*.

Their houses are built entirely of bamboo raised about five feet from the ground, and thatched with the same material, but a smaller species split up. This roofing is, I believe, peculiar to this part of the country; it is an excellent one, and a roofing of it, especially when exposed to smoke, endures about five years. It has been adopted by us at Dorjeeling, and is undoubtedly the most convenient and cheap roof as yet obtainable.

I hope to furnish presently a few memoranda on the Limboos, and crave indulgence as to the defects of this letter, in consideration of the few opportunities which have as yet been offered me of mixing with the Lepchas, beyond a very limited space of country around Dorjeeling and on the Nipal frontier, in the immediate neighbourhood of the Mechi river.

VOCABULARY OF THE LEPCHA LANGUAGE.

fire, <i>me</i>	son, <i>akup</i>
water, <i>oong</i>	daughter, <i>te yeu</i>
mud, <i>phut</i>	eldest brother, <i>anum</i>
wood, <i>koong</i>	younger brother, <i>eng chumbe</i>
iron, <i>pinjing</i>	uncle, (maternal) <i>anen</i>
copper, <i>song</i>	ditto, (paternal) <i>akoo</i>
silver, <i>kom</i>	aunt, (maternal) <i>azong</i>
gold, <i>jere</i>	ditto, (paternal) <i>aneu</i>
house, <i>le</i>	cousin, <i>numkup</i>
man, <i>murroh</i>	husband, <i>gudosome</i>
woman, <i>aiyoo</i>	wife, <i>kusiyeu</i>
old man, <i>puneom</i>	paddy, <i>zo</i>
young ditto, <i>phaling</i>	rice, <i>zo-yeu</i>
hen, <i>amot</i>	barley, <i>mong</i>
grey, <i>tok-kook</i>	wheat, <i>kroo</i>
ivory, <i>longmoovik</i>	flour, <i>krootu</i>
a boat, <i>too</i>	yams, <i>book</i>
fish, <i>nyhoo</i>	milk, <i>neenee</i>
a snake, <i>boo</i>	butter, <i>mor</i>
bird, <i>pho</i>	sult, <i>vom</i>
tiger, <i>sitong</i>	pepper, <i>sukar</i>
good, <i>riupa</i>	garlic, <i>mungoo</i>
god, <i>rim</i>	spirits, <i>arok</i>
the sun, <i>suchum</i>	beer, <i>chee</i>
moon, <i>lavo</i>	tabacco, <i>tamka</i> (Hindi)
stars, <i>ekor</i>	sugar, (no word)
young woman, <i>phaling yen</i>	pawn, (ditto)
cow, <i>long</i>	bread, (ditto)
bull, <i>bop</i>	cotton, <i>kirup</i>
he-goat, <i>sarchroo</i>	sheep wool, <i>lenk amuel</i>
she ditto, <i>sarmot</i>	hair, <i>achom</i>
dog, <i>kushoo</i>	road, <i>lom</i>
bitch, <i>kushoo mot</i>	bridge, <i>reep</i>
fowl, <i>heek</i>	ridge, <i>bleoo</i>
cock, <i>aboo</i>	jungle, <i>puszok</i>
wild dog, <i>situum</i>	sprung of water, <i>oong</i>
deer, <i>siveen</i>	rock, <i>long</i>
elephant, <i>tengmo</i>	tree, <i>koong</i>
father, <i>abo</i>	clouds, <i>punbroong</i>
mother, <i>amoo</i>	thunder, <i>sungmut</i>
brother, <i>eng</i>	lightning, <i>suleoup</i>
sister, <i>annom</i>	rain, <i>so</i>

snow, <i>sonong</i>	heel, <i>tuntong</i>
river, <i>oong kioong</i>	short, <i>atan</i>
pool, <i>oong-lup</i>	tall, <i>arhen</i>
mountain, <i>tole</i>	broad, <i>aliok</i>
country, <i>leang</i>	narrow, <i>achim</i>
arm, <i>pok-chom</i>	long, <i>tukphune</i>
hand, <i>akuli</i>	strong, <i>chet</i>
finger, <i>huzseok</i>	war, <i>diolung</i>
nail of ditto, <i>punchi</i>	plunder, <i>anzom</i>
thumb, <i>kudom</i>	hunger, <i>kridok</i>
knee, <i>tukput</i>	thirst, <i>kridok oong</i>
eye-brow, <i>mik-miong</i>	sleep, <i>mitup</i> ,
eye-lash, <i>mik-chiom</i>	oil, <i>nim</i>
elbow, <i>kurtoo</i>	mustard, <i>kundong</i>
ear, <i>tongdom</i>	flesh, <i>mun</i>
child, <i>ong</i>	bard, <i>ahit</i>
horn, <i>aron</i>	soft, <i>achok</i>
hoof, <i>atet</i>	wet, <i>shelnoh</i>
hide, <i>atoon</i>	dry, <i>sonha</i>
bow, <i>silee</i>	heavy, <i>ateem</i>
arrow, <i>chong</i>	light, <i>akioong</i>
sword, <i>paieuk</i>	cheap, <i>chepai</i>
gun, <i>sidermi</i>	dear, <i>koopai</i>
gunpowder, <i>jai</i>	light, <i>sasong</i>
ball, <i>dieu</i>	dark, <i>sonup</i>
stockade, <i>gree</i>	white, <i>adom</i>
soldier, <i>vik</i>	black, <i>anok</i>
skin, <i>atoon</i>	green, <i>ophom</i>
bone, <i>kiang-moo</i>	blue, <i>phonplung</i>
blood, <i>vi</i>	red, <i>ayhur</i>
head, <i>atruk</i>	yellow, <i>poiorbo</i>
eye, <i>amik</i>	bad, <i>muriunek</i>
ear, <i>aneor</i>	fat, <i>ateem</i>
nose, <i>tungnom</i>	lean, <i>achim</i>
mouth, <i>abong</i>	calm, <i>sugmut mudinik</i>
chin, <i>tunho</i>	wind, <i>sugmut</i>
lips, <i>adool</i>	raw, <i>azsroe</i>
teeth, <i>apho</i>	boiled, <i>amen</i>
beard, <i>kirup</i>	roasted,
mustaches, <i>bougmot</i>	deaf, <i>muteune</i>
neck, <i>tuk tok</i>	dumb, <i>leenmueneh</i>
chest, <i>kurgoo</i>	lame, <i>rhuth</i>
back, <i>achung</i>	blind, <i>mik misheur</i>
fruit, <i>abun</i>	sick, <i>dok</i>
flower, <i>boor</i>	before, <i>han</i>
leaf, <i>lop</i>	small, slender, <i>atim</i>
branch of tree, <i>akong</i>	sweet, <i>ampa</i>
root, <i>aphea</i>	sour, <i>cheorpa</i>
warm water, <i>oong rhum</i>	bitter, <i>kaipa</i>
cold ditto, <i>oongung</i>	behind, <i>alon</i>
grass, <i>piay</i>	right, <i>fukzer</i>
bamboo, <i>po</i>	left, <i>tukbliang</i>
ratan, <i>roo</i>	above, <i>atong</i>
belly, <i>tubok</i>	below, <i>ameen</i>
tongue, <i>alee</i>	week, <i>chet munea neh</i>
thigh, <i>alum</i>	large, <i>ateem</i>
leg, <i>atong</i>	quick, <i>drom drom</i>
foot, <i>tonleok</i>	slow, <i>taioh</i>

CARDINAL NUMBERS.

1 kat, 2 neath, 3 sum, 4 phulnut, 5 pungah, 6 trok, 7 kucheok, 8 ku ku, 9 kuteu, 10 kutu, 11 kutup, 12 neatup, 13 sumtup, 14 phulectup, 15 phongotup, 16 troktup, 17 kucheoktop, 18 ku kutup, 19 kutentup, 20 kaka, 21 kakas kat, 22 kakas neath, 23 kakas sum, 24 kakas phulut, 25 kakas phungah, 26 kakas trok, 27 kakas kucheok, 28 kakas ku ku, 29 kakas kutush, 30 kakas kuttee, 31 kakas kuttee katup, 32 kakas kuttee neatup, 33 kakas kuttee sumtup, 34 kakas kuttee phuleetup, 35 kakas kuttee phongotup, 36 kakas kuttee troktup, 37 kakas kuttee kucheop tuk, 38 kakas kuttee ku kutup, 39 kakas kuttee kuttentup, 40 kaneath, 41 kaneath sa kat, 42 kaneath sa neath, 43 kaneath sa sum, 44 kaneath sa phulut, 45 kaneath sa phungah, 46 kaneath sa trok, 47 kaneath sa kucheok, 48 kaneath sa ku ku, 49 kaneath sa kuteu, 50 kaneath sa kuttee, 51 kaneath sa kuttee kutup, 52 kaneath sa kuttee neatup, 53 kaneath sa kuttee sumtup, 54 kaneath sa kuttee phulutup, 55 kaneath sa kuttee phongotup, 56 kaneath sa kuttee troktup, 57 kaneath sa kuttee kucheoktop, 58 kaneath sa kuttee ku kutup, 59 kaneath sa kuttee kutuetup, 60 kasum, 61 kasum sa kat, 62 kasum sa neath, 63 kasum sa sum, 64 kasum sa phulut, 65 kasum sa phungah, 66 kasum sa trok, 67 kasum sa kucheok, 68 kasum sa ku ku, 69 kasum sa kateu, 70 kasum sa kuttee, 71 kasum sa kuttup, 72 kasum sa neathtup, 73 kasum sumtup, 74 kasum sa phuluttup, 75 kasum sa phongotup, 76 kasum sa troktup, 77 kasum sa kucheoktop, 78 kasum sa ku kutup, 79 kasum sa kuteutup, 80 kaphuleet.

VOWELS.

The first is pronounced more like our *o* than the English *a*. The second is the Scotch *a* as in *awa*. The third is sounded as written, with the accent on the final *o*. The fourth is the long *e*, as initial of *eclipse*, or *ee* in *peer*. The fifth is our English *o*, as in *obey*. The sixth is pronounced as the English word *awe*. The seventh represents *our*, but its pronunciation is not so labial. I cannot give the exact sound, but it is formed by a slightly suppressed aspiration. The eighth is the long *ú* as *oo* in *pool*. The ninth is sounded as our word *yea*.

THE LIMBOOS, AND OTHER HILL TRIBES HITHERTO UNDESCRIBED.

The Limboos form a large portion of the inhabitants in the mountainous country lying between the Dood-Koosi and the Kanki rivers, in Nipal, and are found in smaller numbers eastwards to the Mechi river, which forms the boundary of Nipal and Sikim. In still fewer numbers they exist within the Sikim territory, as far east as the Teesta river, beyond which they very rarely settle. In Bootan they are unknown, except as strangers.

The word "Limboo" is a corruption, probably introduced by the Goorkhas, "Ekthoomba," the correct denomination of these people; and is generally used by foreigners to designate the whole population of the country between the Dood-Koosi and the Mechi, except such as belong to other well marked tribes, such as the Moormis, Lepchas,

Bhotiahs, and Purbuttiahs. The division of Purbuttiahs is into the "Khas" Muggurs, and Gurungs, all of whom are Bráhmancial in religion; the Moormis, Lepchas, and Bhotiahs are Bhuddistical. In the generic term "Limboo," are included people also known as the Kerautis, Eakas, and Rais, but such is the confused notion among the people themselves of the real nature of the differences which have led to these several denominations, that they are often used synonymously with the word Limboo, and with good cause, as the appearance, habits, and religion of all are very much alike, and as all intermarry, and are not divided by caste. The Kerautis are mentioned in the Purans as a warlike race of mountain Mlechas; the Eakas are distinguished from the Rais merely by their habitat, which is confined to the lower and central ranges of the mountainous tract between the Arun and Konki rivers; the Limboos consider themselves to be the aboriginal inhabitants of the country they now occupy, at least they are satisfied that none of the neighbouring tribes have any claims of pre-occupation, but they are not agreed among themselves, on the point of nativity. The majority assert, that from time immemorial, the tribe has occupied the valley called "Tambar Khola," at the head of the Tambar Koosi river, and that they have no grounds for ascribing their origin as a distinct tribe to any other country. When closely questioned to account for their existence in these mountains, among races differing from them in language, religion, and habits, a few among them state that they have heard China mentioned as the land whence they emigrated, but from what part of that vast empire, and in what age of the world, they are quite unable to give any idea. It is doubtless that they belong to the great Mongolian family of the human race. This is clearly evidenced in their form of features, absence of beard, and yellow colour of the skin, but to which of the numerous divisions of this family, to be found between the Himalaya mountains and the Yellow Sea, they especially belong, and are an offshoot, it remains for the comparisons of their language and their religion, with those of other known or unknown Mongols to decide. Although they have been long in close contact with the Hindus, there is not any perceptible mixture of the blood to be observed, in more regular features, or in the absence of the small low nose, and presence of the beard. That they have mixed much, and for long, with the Lepchas, is evident enough from the number of persons to be met with, whose tribe cannot be settled except by a very practised observer, or by reference to the individuals themselves; and in more recent days, during the last twelve years, since the great migration of the Lepchas from Sikim to the westward has been in progress, the mixture of these two tribes has greatly increased in frequency. The Limboo is a very little taller in stature than the Lepcha, somewhat less fleshy, and more wiry in the limbs, as fair in complexion, and as completely beardless. He is scarcely ever ruddy as the Lepchas sometimes are; his eyes are if any thing smaller, and placed more to the front than the Lepchas; and his nose, although somewhat smaller, is rather higher in the bridge than that of the Lepcha. He wears his hair long, but does not plait it into a tail; has no fancy for bead necklaces; wears a kookri instead of the ban; and wide trousers and a jacket, or chup-

kun, in preference to the robe and long jacket of the Lepchas. To a person used to closely observing the different people of this neighbourhood, it becomes intuitively easy to recognise a Limboo from a Lepcha by his features and figure alone ; but as no man can describe even his horse or dog, and far less his sheep and camels, leaving out the colours, so as to render them cognizable to another person, neither is it easy to give the differences by which a Limboo is recognised from a Lepcha, in such a manner as to render them obvious to strangers.

At the period of the Goorkha conquest of the country east of the Arun river, the Limboos held a great portion of the country now inhabited by them in feudal subordination to the Rajas of Beejapoor and Mukwanpoor. They were divided into many small chiefships, and were represented at the courts of these Rajas, not Limboos themselves, by Limboo chiefs of note, who held the office of Chountra, or prime minister, either hereditarily, or by election of the Rajas. In each chiefship it was the custom to maintain a fort or stronghold of very difficult access, in which the chief generally lived, and to which his chosen followers repaired for its defence during a feud with a neighbour, or dispute with the lord superior ; it was to these strongholds that the Limboos retired during the incursions of the conquering Grookhas, and in many of them that they are said to have displayed the most heroic bravery against the common enemy of the indigenous mountaineers.

The accounts now given of the resistance of the Limboos to the Goorkhas, speak well for the former as soldiers, and innumerable defeats over the latter are related as having preceded the establishment of their supremacy. Foremost among the Limboos, as brave men, are the "Pheda Hung;" they held their stronghold of Yangrong against a superior Goorkha force, for nearly a month, and did not yield until nearly the whole clan fell in a succession of assaults, hand to hand, with the kookri.

In proportion to the praises bestowed by the Limboos on the gallantry of their own tribe, are their execrations against the brutal excesses of the Goorkhas when victorious. It is said to have been their custom to put all the aged of both sexes to the sword ; to carry into slavery the youth and able-bodied ; separating mothers from their children, and ripping open the bellies of women with child, who were unable to march with their columns. These statements are probably exaggerated ones, although they are very similar to those made by William Fraser and other British Officers of the conduct of the Goorkhas in their conquest of the Sirmoor and Gurhwal Hills, where the recency of the occurrences, previous to the war with us, rendered it more easy to ascertain the truth than it is now. Whether to the remembrance of their former sufferings, or to the irksomeness of the Hindu laws of Nipal, bearing as they do on the beef-eating, casteless habits and propensities of the Limboos, or to both combined, I know not ; but it is certain that they are not much attached to their Goorkha rulers, and that they do not possess in connexion with them any of the strong national spirit, which so markedly characterises the Khas and Mogors, or real Goorkhas.

It has been shewn that in former times the Limboos were a warlike race, and a good deal devoted to arms ; although subjects of Nipal,

and this way disposed, they do not, strictly speaking, belong to the military tribes of modern Nipal. They are however found in the ranks of the Nipalese army at Cathmandu, and in the provinces; but I am not aware that they are represented in any of the higher grades of civil or military office. Their principal occupations at present are agriculture, grazing, and petty trading; but referring to their former history, they consider themselves a military race, and desire others to regard them as people who from the pressure of adverse circumstances, are temporarily driven to these ignominious employments, but who are ready, on fitting occasion, to resume the sword as their more proper and desired means of livelihood. That the Limboos are disposed to a military life, may be inferred from the circumstance that fifty of this tribe from Nipal have been enlisted at Dorjeeling this season; that the Lepchas are averse to such a life, may equally be inferred from the fact that there is not one individual of this race under arms at the place. The sub-divisions of the tract inhabited by the Limboos are two:—"Kirant Des," extending from the Dood-Koosi west, to the Arun river east, and the Limbuan country of the Limboos from the Arun west, to the Konki river east.

The Limboos, using the term in the extended sense already noticed, are ranged under two great divisions, viz. "Hung," and "Rai," and subdivided into the following families or clans:—

ENUMERATION OF LIMBOO TRIBES.

<i>Hungs.</i>	<i>Rais.</i>
Ling dum chung*	Tilikchum rái
Pheda hung	Kembang rái
Locktum chung	Phagoo rái
Chung bung hung	Luksum rái
Ilam hung	Sirma rái
Chinglenden hung	Kewa rái
Yunge hung	Eaka rái
Shamba hung†	Kumboo rái
Maboo hung	Chamlingia rái
Hembi hung	Sang pungia rái
Songmi hung	Pheka rái
Mamben hung	Shebá rái
Muringlah hung	Eakun rái
Seringdoomyung	Kebang rái
Tegin hung	Wesing rái
Pheká hung	Nembung rái
Mangmoo hung	Chemboojung rái
Saling hung	Yougia rái
Laboong hung‡	Kambung rái
Legua hung	Poutak rái
Song sungboo hung	Kinding rái
	Paloonga rái
	Pooroonboo rái
	Limkum rái
	Phapoo rái
	Samling rái
	Koojung rái
	Khamba rái

* Ilam in Nipal, and Phongiari in Sikim.

† Tambar Khola, the especial habitat of this clan.

‡ Tambar Khola.

RELIGION.

It is well known that the religions of Brahma and Buddha are the prevailing ones throughout the Himalaya, from the Sutledge to the Bur-rampootur; and that Islamism has not made any progress in those regions up to the present time. Hinduism is probably the more recent of the two, but I am not aware that it has been settled what form, or forms of worshipping the Deity were the prevailing ones previous to the introduction of Buddhism or Bráhmánism, nor is it settled which of the numerous tribes and races now found in these mountains, have the strongest claims to aboriginal antiquity.

It is probable that those have the best claim to the distinction, who, even down to the present day have withstood the pressure of Hinduism and Buddhism, exercised through wily and educated Bráhmans on the one hand, and meditative tolerant Lamas on the other. How all of these tribes are distinguished, and where located throughout the vast extent of mountains indicated, I know not; but among them, must be included the subjects of this note, and the Haios, an allied race who live among them, and more westerly towards the valley of Nipal.

For a long time it was my impression, carelessly assented to, that the Limboos were Buddhists. This arose first of all from observing the bad grace with which these people submitted to the restraints of Hinduism so rigidly enforced in Nipal, where nevertheless, they frequently are to be met with, professing to follow the Bráhmans, when they become ambitious of identifying themselves with the rulers of the country, and the religion of the state; and latterly, from the number of these people who in this neighbourhood, where Buddhism is ripe, seemed to follow with devotion the Lamas of the Lepchas and Bhotiahs. The real fact however is, that they do not belong to either of these religions, but as the Hinduism of Nipal suiting itself to the wants of the Mlecha world around it, readily admits within the pale all who practise even in a slight degree the outward forms of purity, and as the Lamas are entirely catholic in their principles, it is not uncommon to find Limboos passing for Hindus, where Bráhmans are numerous; and very common to find them shewing all becoming respect to the Lamas, and giving their best attention to the doctrines they inculcate. The transition from their own religion, or form of worship more strictly speaking, to Buddhism, is an easy one. Altogether free from the trammels of caste, they have not to sacrifice a single habit or practice in qualifying themselves to give their readily accepted adhesion to it, and as their own gods do not seem to be jealous ones, they without alarm readily adopt and repeat the simple invocation,* which is all that the ignorant have to shew as their stock, whence they derive their claim to be considered good Buddhists.

It is easier to settle what religions the Limboos do not belong to, than to give a name to the one they practise. They believe in the existence of the great God, who is called "Shám Mungh," and worship other deities named Nihang-Mo, Takpoopa, Hem-Sung-Mung, Teba-Sum, Hem-Sum, and Mungul Mo. Mungul Mo, is a preserving god; Hem-Sung-Mung, a destroyer; Teba-Sum, is the god of wisdom and

* Om Mane Paimi hoom.

knowledge ; Sham-Mungh, the god of the universe ; and Hem-dum, the household god ; the counterpart of the Kool Deota of the Hindus. They do not build temples in honour of these deities, nor make unto themselves graven images or other idols, but they propitiate the gods through a wretched description of priests, and by sacrifices of living animals. The usual form of worship consists in making small offerings of grain, vegetables, and sugar-cane, and in sacrificing cows, buffaloes, pigs, fowls, sheep, and goats, to one, or any and all of the gods, and in eating the flesh afterwards, or as it is pithily expressed by themselves, in dedicating "the life breath to the gods, the flesh to ourselves." The usual places of sacrifices are merely marked by the erection of bamboo poles, to which rags previously consecrated, by having been offered up, are tied ; these are generally placed for convenience at the road sides, and a cairn of stones collected at their base. When it suits a Limboo's means to make a sacrifice, or he is otherwise devoutly disposed, he performs it just as readily at a shrine of Kali or Shiva as to Nihang-Mo. The gods above named, with the exception of "Hem-Sung-Mung" have beneficent attributes, but there are evil spirits in the imaginary world of the Limboos, as in that of other people, who require peculiar management in warding off their caprices. This task gives frequent occupation to the Bijooa and Phedangbo, who are equally the clergy and necromancers of these ignorant people.

The Bijooas are wandering mendicants peculiar to Sikim and the eastern parts of Nipal, where they are cherished and propitiated in a less or greater degree by the whole population. They are wholly illiterate, do not teach any doctrinal scriptures, and are supposed to minister to the evil spirits, and malignant demons ; they travel about the country dressed in the purple robe of the Thibetan Lamas, with broad-brimmed hats, carrying in their hands the revolving hour glass-like apparatus of the Buddhists, the name of which I forget, but believe it to be symbolical of time, muttering prayers and incantations to its movements. They sing, beg, dance, cast out devils, and prescribe medicaments to the sick ; attend at births, marriages, feasts, and funerals ; and are held in considerable awe, if not in veneration. "The Bijooa's god is not a beneficent one ; when he curses you, his words are sure to come to pass ; when he blesses, there is a real blessing attending it ; you never should allow him to leave your door dissatisfied, for surely something bad will happen to you, whereas, if he leaves it contented, you infallibly grow fat, and remain contented." Such is the information seriously given regarding these mountebank priests, by the simple people who feed and propitiate them in the belief of their mysterious powers.

The "Phedangbo" is the especial priest of the Limboos, and is entirely disregarded by the Lepchas, who are not indifferent to the powers of the Bijooa. He holds converse with the gods, officiates at sacrifices, deaths, and marriages, and is also unlettered. The calling is generally hereditary. Bijooas and Phedangbos marry, although there is no necessary separation of the priesthood from the laity, by reason of birth. "In a family of six or eight sons, one is generally a priest ; this one fancies he has had—and when he says so he is believed to

have—a call to the sacred office.” In fact, he feels within him that he can propitiate the gods, therefore he becomes henceforward a Phedangbo.

MARRIAGES.

“When a Limboo desires to have a wife, he looks about and fixes on a young girl who takes his fancy, then he sends a friend with two or four rupees to her father’s house to gain his consent to the union, and arrange preliminaries of the sum of money to be paid, and the time of performing the ceremony. When these are concluded, he sends the remainder of the purchase money, which altogether rarely exceeds ten or twelve rupees, and proceeds to the ceremony accompanied by a “Phedangbo” and some one carrying a couple of fowls. The young pair being seated side by side, are sworn to connubial chastity by the priest, who now places a hen in the hands of the bride, and gives the cock into those of the bridegroom. A plantain leaf is laid on the ground between the animals; the priest repeating some gibberish, cuts off the cock’s head first, and next the hen’s, directing the streams of blood on the leaf, where they intermingle. If the blood spreads into fanciful shapes, or flower-like patches, it is an omen of good luck and happiness to the parties, if into large blotches, it betokens evil. This ceremony being ended, the friends of the parties are feasted, and when it has previously been agreed on, the bride is carried home. The poverty of the bridegroom, however, often renders it necessary for him to remain with his wife’s father for sometime, to whom he becomes as a slave, until by his work he has redeemed his bride. A poor man generally gets over all preliminaries, as well as the marriage ceremony, in one day. It costs a richer man a week. The Limboos marry with the Lepchas and also with the Moormis; the latter, however, is objectionable, but is not followed by any other inconvenience.

BIRTHS.

The Phedangbo is called in at births, if parents can afford him a dinner; he examines the infant carefully, and then pronounces its destiny, sacrifices a fowl or kid, and invokes the blessings of the gods on the young stranger. The parents name the infant on the third day after birth.

Children born out of wedlock, and the produce of Limboos and Lepchas, are called “Koosaba.” Boys become the property of the father on his paying the mother a small sum of money, when the child is named and enters his father’s tribe; girls remain with the mother, and belong to her tribe.

DEATHS.

Just as the vital spark has taken its leave of the mortal tenement, it is usual among Limboos, who can procure a little powder, to fire a gun; the report is supposed to give intimation of the event to the gods, and to speed the soul* of the deceased to their keeping. They burn the dead, selecting the summits of mountains for the purpose, and afterwards collect and bury the ashes, over which they raise a square tomb of stone, about four feet high, placing an upright stone on its summit.

* “Hundgsa,” synonymous with life and breath.

On the upright stone is engraved a record of the quantity of largess distributed at the funeral of the deceased; this inscription is either in Dev-Nagri, or Lepcha character, according to the comparative facility of procuring an engraver in either of these characters. It is an act of virtue in the relatives to give largess; but it does not appear to be considered of any efficacy to the soul of the departed. The Limboos do not make offerings, or sacrifices for the dead, nor have they any belief in the transmigration of souls. They mourn the dead by weeping and lamentations at the time, and by avoiding merry makings, and adorning the hair with flowers for a month or two.

HOUSES.

Their houses are built of stone raised over platforms of the same, from two to four feet from the ground; they rarely consist of more than one apartment, and are roofed with grass thatch. In all respects of neatness and comfort, their dwellings are far surpassed by the roomy and picturesque houses of the Lepchas. Like the latter however, they avoid hill tops for their residences, and either locate themselves in valleys at great elevations, or along the hill sides, at elevations of two, three or four thousand feet above the sea. The Limboo language has no written character, nor has it, so far as I can judge from attending to its pronunciation, any similitude to those of the Lepchas, Bhotiahs, Mechis, and Haios, and it is altogether free from any connection with the Purbuttiah, which is a dialect of Hindi origin. It is more pleasing to the ear than the Lepcha tongue, being labial and palatal, rather than nasal and guttural.

The comparison of the various languages spoken in this neighbourhood one with the other, and all with the Thibetan and Sanscrit, as well as with the numerous dialects of the countries bordering on Assam, and with the language of the Dhangurs, Coles, Goonds, and Bheels, offers a tempting subject to philologists, and will probably reward the labourers, by enabling them to throw some additional light on the small knowledge now possessed of the races who peopled India previous to the advent or rise of the Hindu religion.

The following are the dialects of these respective people, to which attention may, without much difficulty, be directed at Dorjeeling:—

The Lepcha, Limboo, Bhotiah, Haioo, Moormi, Mech, Dimal, Garrow, Tharoo, Dhunwar, and others which I am unable to particularize from memory, although at one time possessed of written memoranda regarding all the polyglot tribes of the Nipalese Turai and Morung, a tract of country which I traversed in 1839, and which contains a most extraordinary assemblage of outcasts from Hinduism, yet ununited under any form of religion, unless a devotion to a few superstitious rites, propitiatory of evil-disposed spirits, be considered to constitute a religious union.

LIMBOO VOCABULARY.

above, *táugh*
aged, *kapoba*
air, *shámi*
all, *kerre*
arm, *hóok*

arrow, *thóong*
ashes, *kásoo*
ask, V, *sheláuste*
axe, *toní*
back, N, *ar*

bad, *menzejábbá*
 bag, *shóówa*
 bamboo, *phá*
 bark, V, *ho*
 bark, N, *shinghoorí*
 barrel, *towá*
 bead, *ciche*
 bear, N, *máyyeu*
 beat, *sheray*
 beautiful, *noghá*
 bed, *neluádry*
 bee, *leem*
 bell, *ponggyay*
 belly, *shápoo*
 bird, *móoyava*
 bitter, *kí*
 black, *mákloh*
 blanket, *námboo*
 blood, *lakshokpa*
 blue, *mukloh*
 board, *shingophreu*
 boat, *kombe*
 body, *yám*
 bone, *kúlúngji*
 book, *sápá*
 bow, N, *lí*
 boy, *henja*
 bracelet, *shiringma*
 branch, *kóóneke*
 breast, *loongma*
 bridge, *phoong*
 broad, *yomba*
 brother, *amphoo*
 younger, *nisha*
 buffalo, *shángwá*
 buy, *meuloong*
 candle, *tiáloo*
 cannon, *pootang*
 caste, *keloongji*
 cat, *miongma*
 cheek, *nedenybá*
 child, *oong negwá*
 city, *pang yek*
 cloth, *tek*
 cloud, *ká mí*
 cold, *choongsi*
 comb, *takomah*
 come, *tángay*
 copper, *támhá*
 cotton, *takay*
 cough, *humámá*
 country, *lájay*
 cow, *yepi*
 cubit, *chamkoo*
 cut, V, *cheptay*
 dance, V, *langmá*
 daughter, *meuchumá*
 day, *koolen*
 deaf, *nátákpíe*
 dear, *guáktee*

deer, *keliba*
 die, *shroy, B,*
 dig, (earth,) *kamtoyie*
 dog, *kochoo*
 draw, *óókay*
 drink, V, *toongay*
 dry, *kohedia*
 eagle, *negurá*
 ear, *neko*
 earth, *kámbekmá*
 east, *namgam*
 egg, *wáteen*
 elbow, *noksóómbá*
 empty, *hoblang*
 evening, *námdaych*
 eye, *mih*
 face, *guá*
 far, *mánká*
 fat, *so*
 father, *amba*
 feather, *waylup*
 fever, *toong dushu*
 field, *yeán*
 fight, *kemá*
 find, *komah*
 finger, *hookeja*
 fire, *may*
 fish, *guá*
 flesh, *karay*
 flower, *phoong*
 fog, *kámay*
 fool, *kengungba*
 foot, *leugyetimba*
 forest, *tamphoong*
 fruit, *kooshay*
 full, *koodeen*
 garden, *kame*
 ginger, *hámbe*
 goat, *mendá*
 god, *shám*
 gold, *shamiang*
 good, *note*
 grass,
 great, *yombá*
 gun, *tumok*
 hail, *phoh*
 hair, *tugek*
 hand, *hook*
 hard, *chimjoomlo*
 hear, *kepskoobi*
 heavy, *leep*
 heart, *ningwá*
 heaven, *shanglumdung*
 hell, *tangshukpá*
 hen, *wáh*
 here, *kotna*
 high, *tank*
 hill, *tolhong*
 hog, *phak*
 horn, *koodang*

horse, <i>on</i> , <i>L.</i>	paddy, <i>yáh</i>
hat, <i>námsay</i>	paper, no word
house, <i>terá</i>	peacock, <i>myoongjay</i>
hunger, <i>shilák</i>	pine-apple, <i>por shay</i>
husband, <i>meet</i>	place, <i>ta jee</i>
I, <i>eruga</i>	plantain, <i>telá she</i>
iron, <i>phenjay</i>	plough, no word
kill, <i>V. sheray</i>	poison, <i>ning</i> , <i>L.</i>
king, <i>hung</i>	potatoe or yam, <i>kay</i>
knife, <i>kurdá</i>	powder, no word
knee, <i>khorá</i>	quick, <i>hurra hurra</i>
ladder, <i>preng</i>	rain, <i>weehi</i>
lamp, <i>áo</i>	ratan, <i>shi</i>
laugh, <i>yemá</i>	read, <i>neeray</i>
lazy, <i>ke shoobá</i>	red, <i>he tamba</i>
leaf, <i>telá</i>	rice, <i>shíáh</i>
lean, <i>chookpá</i>	right, <i>phenchung</i>
leap, <i>hochoom-lokpa</i>	ripe, <i>doomshay</i>
leech, <i>lukphet</i>	rise, <i>bóghay</i>
left, <i>pheuchanga</i>	river, <i>yeomba choa</i>
leg, <i>poklám</i>	road, <i>lum</i>
leopard, <i>ke bá</i>	rope, <i>tuk pá</i>
lie, <i>imshí</i>	root, <i>sháp</i>
little, <i>chookpa</i>	roof, <i>him tong</i>
load, <i>gok</i>	round, <i>kooshay</i>
loom, <i>chiriketokpa</i>	salt, <i>yim</i>
long, <i>kembá</i>	sand, <i>yeu ká</i>
louse, <i>shee</i>	scissors, <i>kuturna</i>
low, <i>yeo</i>	seed, <i>yeáli</i> , <i>L.</i>
maid, <i>menchia</i>	shield, <i>koh</i>
maize, <i>mákee</i>	shoes, no word
man, <i>namní</i>	shoulder, <i>phok tang</i>
many, <i>yeolík</i>	shut, <i>sák te</i>
marry,	sick, <i>took</i>
mat, <i>lompay</i>	silver, <i>yáng</i>
middle, <i>kooloomio</i>	sin, <i>minobá</i>
milk, <i>bidno</i>	sister, <i>noosa-noonchema</i>
monkey, <i>chobá</i>	brother, <i>noosa-empercha</i>
mouth, <i>moorá</i>	sit, <i>yoong-e</i>
moon, <i>lhábá</i>	scratch, <i>somá</i>
mother, <i>amó</i>	slave, <i>henja</i>
mouse, <i>shoobá</i>	female slave, <i>beecha</i>
mouth, <i>lebá</i> , <i>L.</i>	sleep, <i>mig yeu</i>
mud, <i>legua khám</i>	small, <i>tanga</i>
nail, <i>nung</i>	smith, <i>thembá</i>
name, <i>koming</i>	smoke, <i>me koo</i>
near, <i>koyeo</i>	snake, <i>wá seh</i>
neck, <i>shurrá</i>	snow, <i>náh</i>
needle, <i>sumett</i>	soldier, no word
net, <i>kioong</i> or <i>churi</i>	son, <i>koosa</i>
new, <i>kusong</i>	south, <i>yeó</i>
night, <i>sendik</i>	speak, <i>báp má</i>
north, <i>thó</i>	stand, <i>ebe</i>
nose, <i>nebáú</i>	star, <i>sohor</i>
oil, <i>mingay</i>	stone, <i>lóóng</i>
old, <i>koo drong</i>	straight, <i>don don ba</i>
onion, <i>mákó</i>	strike, <i>hipar</i>
order, no word	strong, <i>tomt oomba</i>
other, <i>egi umbá</i>	sun, <i>nam</i>
ox, <i>beet</i>	sweat, <i>so-al</i>

sweet, *limba*
 tuil, *sheem*
 thief, *kootriba*
 thigh, *poklam*
 thin, *chookbá*
 thou, *kenne*
 thread, *kee*
 thumb, *koodom*
 thunder, *kámian*
 tiger, *keba*
 tobacco, *shirká*
 to-day, *eu*
 to-morrow, *táudu*
 tongue, *ullee*
 tooth, *há*
 tree, *shing*
 true, *koochá*
 turban, *pake*
 tusk, *hakemba*
 umbrella, no word
 uncle, *umpunga*
 under, *yeo*
 unripe, *mudoomsin*
 valley, *tompoya*
 village, *bang pe*
 vomit, *pe shoo*
 walk, *lang, kekma*
 war, *tokma*
 warm, *mowah*

water, *choa*
 wax, *malim*
 we, *annigay*
 weak, *mun toomba*
 widow, *bidooa*
 widower, *rándá*
 weave, *lángtuk*
 well, N (no word)
 weigh, *lángu*
 west, *námá*
 what is it? *hene go*
 where, *alle lajee*
 whistle, V, *ihuriyok*
 white, *pho dánh be*
 who, *eng, oh*
 wind, N *sámet yemba*
 woman, *menchima*
 wife, *ámet t*
 wood, *shing*
 word, *bán*
 world, *yeolik lájee*
 worm, *támboo*
 worship, *mangjokma*
 yam, *ke*
 year, *toong be tik*
 yellow, *peyor bu*
 yesterday, *anchen*
 young, *taugmen*

NUMBERS.

one, *teek*
 two, *netchi*
 three, *somchi*
 four, *leeshí*
 five, *nashí*
 six, *tookshí*
 seven, *noshí*
 eight, *etché*
 nine, *phangshí*
 ten, *thibong*

twenty, *nibong*
 thirty, *soombong*
 forty, *libong*
 fifty, *nabong*
 sixty, *tookbong*
 seventy, *nobong*
 eighty, *etbong*
 ninety, *phang bong*
 hundred, *thibong bong*

THE HAIOS.

This tribe inhabits the central and lower ranges of the mountains in eastern Nipal, between the Arun river and the Konki. The Konki river runs under Ilam Gurhy, and is only three days' journey west of Dorjeeling. They are mingled with the Eaka division of the Limboos, but always live in clearances, and villages exclusively their own. Their language is different from that of any other people in this neighbourhood, so is their religion and all their habits. They keep strictly to themselves, do not marry with any other tribes, and rarely associate with other people. By the Goorkhas, and all Hindus, they are treated as outcasts; they cultivate in the valleys of the lower hills, but have their houses at such elevations above them as insure them exception from malaria. The above is the small amount of information regarding this tribe which I have gained at this place from the Limboos and

Lepchas, who, although constantly seeing these people do not trouble themselves much about them. As yet the Haios have not found their way to Dorjeeling, although our proximity to their country, will probably ere long add them to our visitors.

The following notice of these people, is extracted from memoranda made at Cathmandu, where I once only saw a few of the race. Hamilton mentions the Haios in his account of Nipal. "September 9th, 1835. Yesterday being the great day of the Indra Jatra festival, we," the Residency party, "paid our annual autumnal visit to the darbar at 8 P. M. The principal streets of the town were well illuminated, and crowds of cleanly dressed people of all callings, castes, and ages thronged the avenues to the palace. Groups of Newari dancers were stationed at short intervals in the crowd, picturesquely dressed, and suitably masked to represent gods, demons, warriors, and comic characters, and every now and then the dancing ceased, and the performance in pantomime of scenes from the Ramayun, and other Hindu legends, was recommenced. After taking leave of the Raja, we repaired with the ministers and some other chiefs to Bussunthpoor, the ministerial residence and place of business, to witness a nautch performed by a strange tribe of hill people, recently arrived from the eastward, denominated Haioo. The nautch was indeed a singular one, and novel; about thirty males and as many females were drawn up in line, as closely packed as possible, the first a man, the next a woman, and so on, alternately, not standing side by side but back to belly, and all holding on to each other by throwing forward the hands and grasping the arms of the persons in front. The column thus formed, and preceded by half-a-dozen men beating drums and cymbals, and shouting in a barbarous dialect what was said to be a metrical lament, moved slowly in a circle, nodding and keeping time to the music. In this fashion, and so closely packed that the circle of sixty individuals had the appearance of a machine with a row of heads and feet set in motion, did they revolve and move for an hour.

"The dress of the women was romantic enough, and very becoming; a tartan jacket reaching to the waist, and fitting close to the bust, a short, white, neatly plaited petticoat, reaching to the calf, the hair raised into a tiara on the crown, and surmounted by a plume of peacock feathers, the neck and arms loaded with shell and brass ornaments, and the entire face tattooed in blue, yellow, and red arches, and other fanciful devices. The men were dressed for the occasion in trowsers, chupkuns, and large turbans of white cotton."

"The physiognomy of this tribe is rather of the Mongolian cast, the bridge of the nose is not perceptibly raised, the cheek-bones are flattened and very high, the forehead narrow; in stature they are short, averaging about five feet four inches. Their language is peculiarly their own, but many of them speak the current Purbuttiah. They bury their dead, and worship Rawun, the Raksha King of Lunka, and him only. The dance and dirge, are lamentations for the death of Rawun. They describe themselves as having come originally from Lunka in great numbers, not being content to remain after the defeat of their King by Ramchunder; that they had at the time of their migration up-

wards of three hundred volumes of sacred writings connected with their peculiar creed which were gradually destroyed and lost, until now, when they are without any record of it; that they remained for some time in the Dukhin, whence they journeyed on to Semroungurh in the days of its glory; and that, lastly, but a long time ago, they reached the hills, their present abode."

THE MOORMIS.

This is a very numerous tribe, found in all parts of the Nipal mountains, from the Gunduk river, twenty miles to the west of Cathmandu, to the Mechi; whence in smaller numbers they are to be met with in the Sikim country as far east as the Teestah. The great bulk of this tribe, however, is to be found between the valley of Nipal and the Dood Koosi. They are altogether a pastoral and agricultural people, rearing flocks of sheep and goats at great elevations near the snows, and cultivating at the greatest elevations capable of producing Indian corn and murwa, their staple grains. They settle on the mountain tops at elevations of from 4 to 6,000 feet, living in cottages built of stone and thatched with grass.

They are divided into families or clans as follows:—Mooktan, Pakreen, Shengar, Yeunjan, Thokar, Bomjan, Roomba, Gyapaka, Theng, Ghesing, Doomjan, Mepchuu, Guurba, Beil.

The Moormis are Buddhists, and follow the Bhotia and Lepcha Lamas, as well those of their own tribe. It is necessary for the latter, however, to have been educated at Lassa, or at some other Thibetan college, ere they gain much respect among their own tribe. The Moormi priests are not restricted to celibacy. The language of the Moormis is, I believe, a dialect of the Thibetan, although the Bhotiahs and Moormis cannot converse in it. The only written language known to the Moormis is that of Thibet, in which their Lamas read the sacred scriptures of Buddhism; they bury the dead on the mountain tops, raising tombs of earth and stone over the graves, and occasionally engrave the name of the deceased in the Thibetan characters on slabs of stone laid into the erection. They are decidedly a Mongolian tribe, and certainly the least handsome of all the mountaineers of this part of the Himalaya. They are, however, a very powerful and active people. Their standard of stature is taller than that of the Lepchas and Limboos. They are not so cheerful as the Lepchas, having a good deal of the gravity of the Bhotiahs, but they are good-tempered, and altogether free from prejudice to strangers. Indeed this is a marked feature in the character of all the people of these mountains, all jealousy and prejudice in this respect, being confined to the rulers. The Moormis are not admitted into the ranks of the Nipal army, being considered an un-military people; as ammunition carriers, klassies, and gun-lascars, however, they are in request. They do not seem averse to take up arms, as a few have enlisted into our service at Dorjeeling, but their favourite pursuits are grazing and agriculture. In one respect the Moormis are a very interesting people to those who desire the prosperity of Dorjeeling, and to see its waste land cleared and inhabited; their

custom of living and cultivating at elevations nearly as great as this place itself, point them out, above all others, as the most useful settlers. The Lepchas do not object to temporary sojourns at elevations equal to Dorjeeling, but they never establish themselves permanently at such. The Moormis and Gurungs prefer elevations of 6,000 feet to any others, the Limboos and Lepchas, those from 4,000 to 2,000 feet; while the Haios choose the lowest spots of the valleys beyond the influence of malaria, and even brave this with impunity, derived from habit. For the malarious Morung, which skirts our mountains towards the plains, the Mechis and Dimals are the local people we have to look to as settlers, and, from a distance, the Dhangurs and Coles, who are also malaria proof.

MOORMIS VOCABULARY.

house, *teem*
 cow, *mih*
 head, *tho-bo*
 eye, *mih*
 nose, *na*
 mouth, *soon*
 arm, *ya*
 hand, *promji*
 chest, *koo*
 belly, *pho*
 thigh, *bulli*
 foot, *bulliphá*
 fire, *me*
 water, *kim*
 snow, *khug*
 stone, *yeoong*
 mud, *sabra*
 man, *mhi*
 woman, *mur ing*
 boy, *kola*
 girl, *chamey*
 father, *ábá*
 mother, *ami*
 brother, *kroon*
 sister, *aughá*
 soldier, (no word)
 smith, (do.)
 river, *shiong*
 mountain, *kung*
 valley, *kunjung*
 bridge, *chám*
 road, *kiam*
 tree, *thoong*
 wood, *shing*
 root, *thoongla*
 leaf, *lapte*
 branch, *til mi*
 bamboo, *putap*
 ratan, *kreh*
 horse, *thá*
 gold, *mir*
 copper, *sungbo*
 gun, *toomuk*

arrow, *meah*
 bow, *dulli*
 kookri, *kojá*
 candle, *nung sul*
 book, *keoi*
 door, *morup*
 roof, *teem, la, to*
 plough, no word
 hoe, *tho*
 axe, *turri*
 rope, *cho*
 dog, *nági*
 bitch, *nági mama*
 fowl, *nága*
 hog, *thuá*
 flesh, *shá*
 cat, *tawr*
 tiger, *chun*
 elephant, *lungboochi*
 pheasant, *poruá*
 rain, *num*
 clouds, *kasoo*
 sky, *moo*
 God, *chungryo*
 Nipal, *Yung*
 India, *Kegur*
 Thibet, *Poi*
 paper, (no word)
 letter, *higi*
 large, *lujung*
 small, *wolibajuja*
 long, *ringjim*
 short, *toomba*
 high, *gnoba*
 fat, *gnujung*
 lean, *chitpa*
 black, *mlung*
 goat, *rá*
 sheep, *kew*
 rice, *miá*
 flour, *prah*
 ghee, *murh*
 salt, *chúja*

yam, *semch*
oil, *keugoo*
murwa, *sanga*
paddy, *soon*
iron, *phái*
silver, *mooi*
white, *tur*
red, *wálá*
yellow, *oar*

green, *pingh*
come here, *kir kán*
go, *nin*
year, *tiding*
moon, *la ní*
sun, *díní*
stars, *kurjeu*
lightning, *tibling*
thunder, *moordoorba*.

NUMERALS.

one, *keck*
two, *ná*
three, *som*
four, *pli*
five, *guá*
six, *too*
seven, *nees*
eight, *preh*
nine, *koo*
ten, *kun*
eleven, *chookri*

twelve, *chooni*
thirteen, *chooksom*
fourteen, *choopli*
fifteen, *chooqua*
sixteen, *choo too*
seventeen, *choo nus*
eighteen, *choo puh*
nineteen, *choor koo*
twenty, *neesio*
None beyond this.

MONTHS.

January, *Tubla*
February, Hindi name used
March, *Doogoo*
April, *Mamdong*
May, Hindi name used
June, *Pelba*
July, Hindi name used

August, *Koni neo*
September, *Tubla juja*
October, Hindi name used
November, *Kebalá*
December, Hindi name used.

Names of days wanting in this language.

CLASSIFICATION OF MOUNTAINEERS AND TURAI MEN IN EASTERN NIPAL AND SIKIM.

DENOMINATIONS.

Brahmins,
Khas, Mogurs, Gurungs,
Bhotiahs, Lepchas, Moormis,
Limboos, Kerantis, Hailoos,

Mechis, Dimals, Garrows,
Tharoos, Dhanwars,

Batur, Kebrut, Amath,
Maraha, Dhanook, &c.

REMARKS.

Known to all the world.
Hindoos; speak dialects of Hindi.
Buddhists, with languages of Thibetan origin. Mountaneers.
Forms of religion unnamed. Languages supposed not to be referable to the written ones of India or Thibet. Mountaneers.
Not Hindoos. Live in the Turai.
Buddhists, or Muhummadians. Languages as the last. Turai men.
Turai men; speak Hindi! Would be Hindoos, but without the pale.

LITERATURE AND ORIGIN OF CERTAIN HILL TRIBES IN NIPAL AND SIKIM.

Ilam Sing, Dewan of the Sikim Raja, who is a Limboo, informs me, that the original country of his tribe is the province of Chung, in Thibet, a short distance to the south of Lassa, and that the word

“Chung,” used by the Lepchas to designate this tribe, is a corruption of the provincial name. He also informs me, that in his youth, fifty years ago, he used to see Limboos reading in a character which he believes was peculiar to his tribe; and that he was told by some of the patriarchs, that this character was one which had been compounded from many others, by a sage of the tribe, who had lived at a very remote unknown period. There are now no traces of the existence of a written character peculiar to the Limboos on this side of the snows, and as there is scarcely any intercourse between the southern members of the tribe and their northern progenitors, and as those who essay writing in Nipal and Sikim choose the Nagri character, it is probable that the language of the Limboos will not again be known as a written one on the southern side of the Himalaya.

Regarding the “Murmis,” the same intelligent old gentleman tells me, that their Thibetan origin is well established, and known to all well-informed persons, who take an interest in tracing the peculiarities and affinities of the Cis and Trans-Himalayan tribes. Although I have mixed with many Murmis, I have not met with any who could give me particulars of their Thibetan origin, all being satisfied with the knowledge of their tribe having at some remote period migrated across the snows from Bhote, and with asserting that they had preserved their language, (Thibetan,) and religion, (Bhuddism,) unchanged since their arrival. The Murmis are, by the Lepchas and the Bhootiahs of Nipal and Sikim, called “Nishung,” which my informant says arises from their being composed of two families, or divisions; one having migrated from the province of “Nimo,” in Thibet, and the other from the district of “Shung,” in the same country. Hence the general appellation “Ni-shung.” The Dewan says, that the “Murmis” are a numerous tribe in their original country, through which he has passed *en route* from Sikim to Lassa, by a road running parallel with the one from Digarchi to that city, but considerably to the eastward of it. He believes that the Murmis on this side of the snow are less changed in habits than any of the other Thibetan tribes with which we are acquainted. Of the “Magras,” he says, “They are unquestionably a people of this side of the snows, and the original country is Sikim, from which they were first driven west by the Lepchas across the Meechi and Konki rivers, and thence further west by the Limboos beyond the Arun and Doodkooshi. While in Sikim they were not Hindus; they ate fowls, pigs, and every thing except the cow, from which I believe they abstained. They had no priests, or puja of any kind. Now, however, they have the Bráhmins, and are, I believe, reckoned very good Hindus in Nipal.”

As to the “Gurungs,” said the Dewan, in reply to my questions concerning them, “we, the people of Thibetan origin, have nothing to do with them, they belong especially to the central and western parts of the Nipal mountains, and have always, I believe, been less or more followers of Hinduism.” The locale of the Gurungs is correctly enough stated here; whether their Thibetan origin can be disproved I know not, but Mr. Hodgson probably can settle the question.

IV.—*Letter to the Home Press on the Subject of Government Connection with Idolatrous Observances.*

To _____

SIR,—The indignant remonstrances of a British Public, seconded by the appeals of Indian Residents and the efforts of a few influentials of the East India Company, compelled the Court of Directors to withdraw its public sanction of, and identification with, the idolatries of India.

They sent out to this country repeated dispatches forbidding the appropriation of certain funds to idolatrous uses, and the attendance of their servants for idolatrous purposes. The British public has been satisfied, and public agitation has been hushed. The British Parliament has been satisfied. The good have congratulated themselves on the success of their endeavours, and have rested from their conflict. Government connection with idolatry is now beginning to be viewed as only a fact in past history—a disgraceful anomaly which now needs no explanation, and elicits few remarks, inasmuch as it no longer exists. Thus thinks England. But alas! England is grievously mistaken. The East India Company, with all its legislation and all its dispatches, has “scotched the snake, not killed it.” They have withdrawn themselves from idolatry in words transcribed on paper, read only by their own servants, but are still connected with it in the striking reality sensible to the whole Indian nation. The Company has satisfied its own conscience and the conscience of others, and have blinded (unwittingly be it) the English people, but the evil in its essence, the monstrous iniquity in all its intrinsic vileness and all its extrinsic bearings, still exists—not in every instance, it is true, but in several, of which I shall specify here but one—and this one certainly invested with much importance. It is as follows: *British Residents and British troops are ordered out, and are present, on idolatrous occasions.* From this fact, whatever may be the explanations given of it, and the casuistry used in its justification—whatever political ends are to be subserved by it—it is as manifest as actual conduct can render manifest, that the Company has not withdrawn its public sanction of idolatry—that it contravenes its own express declarations, and both in spirit and letter violates its repeated asseverations to Britain, and falsifies the instructions of its own dispatches to its own servants in India. What has the Company done? and what has it not done? these questions need to be answered. *The Company has issued instructions that honours are not to be paid to the idol, but it has not abrogated the occasions themselves connected with idolatry on which its servants are publicly to appear.* What is the good of the former without the latter? *They have declared that they do not, nor must their servants, identify themselves with idolatry, but they have still rendered it imperative on their servants to attend in connection with processions most idolatrous.* The difference between their past conduct, which kindled the indignation of Britain, and their present conduct, which has rendered Britain quiescent, lies more therefore in

recorded terms than in actual practice. To withdraw from sanction of idolatry, is to withdraw from idolatrous occasions. It is to cut off all occasions of offence ; to remove all grounds of misunderstanding ; to take away those sensible and those tangible data which force conviction on the minds of the people, that Government respects and upholds their idolatrous religion. Such withdrawal has not yet taken place. To call it such, is to violate truth and to mock at common sense. No withdrawal will have taken place till the Government has withdrawn its orders for attendance on all idolatrous occasions on any specious grounds whatever. At present the Governors of India virtually say to their servants,—go on such an occasion and offer the customary honours, but remember, those honours are not to the idol (which some may consider the greater part of the procession) but to the Rajah. The idol, it is true, brings him from the palace, and may either accompany him in procession or may be the object which he is going in state to worship—but you are not to know any thing of this ! you have nothing to do but with the Rajah. The people may suppose that your presence countenances idolatry, but you must not mind their absurd conclusions—you are only there on account of the Rajah. Every gun you fire is out of compliment to his Highness, and not to the idol. The sounds of your ordnance may be perhaps mingled with the absurd shouts of idolators—but their shouts are directed to the idol, and your honours to the King alone.—The Company does virtually say this much. But let us choose the common sense of mankind as umpire, and what will it say ? It says—that the Company may profess to consider all this British demonstration of honours to be unconnected with idolatry : their servants in India may consider it to be so. The Rajah, and the Rajah alone, may be considered as the object of respect and honour—but it is impossible for the Indian subjects to consider it thus. When they see original customs continued, honors paid, and occasions observed, *they will not stay to enquire into the resolutions of Leadenhall Street Councils before they come to a conclusion on the meaning and end of English practice.* Sight is their most conclusive, as it is their promptest, argument. They, following in the track of ordinary thought, will judge from identification of presence—an identification of interest. Common sense will say, the E. I. Company may *understand* that an idol is naught. The British residents may *understand* that an idol is naught. But will the people *understand* this, when they see at its potent call not only Eastern magnificence poured out in gorgeous processions—a thing not wonderful, being indigenous honors to indigenous gods,—but the wise and the honourable and the valiant of England's sons, professing a pure religion,—civil and military both combined, with all the appliances to boot of guns and cannon and a military band, appearing on the same idolatrous ground, and forming part of the vast assemblage which hails the procession of their idol ?

The circumstance which has elicited these remarks is the ceremony of drowning the idol Gunputi or Gunes—a ceremony universal throughout India. This took place at Baroda, on Monday the 15th Sept. On that occasion the Guicowar in royal state issued from his palace,

with the idol in his rear borne in a palanquin. The British Resident and officers, seated on elephants sent by the Guicowar for the occasion, met his Highness, from the Camp on the Bridge at Baroda, on his way to the place where the ceremony was to be performed, about $\frac{3}{4}$ mile distant. The military fired salutes of guns and ordnance. Salutations were made to the Rajah. The British Resident, it is true, did all in his power to shew that the Maharaj was the object of honor and not the idol. He descended from the elephant after the salutation, and went to his tents while the procession of the idol passed, and nothing indicative of honor again took place till the return of His Highness, when the customary salutes were again fired. He then proceeded to his palace, and the British to their Camp. On this ceremony, and the part which the British took in it, I am constrained by what I consider duty, although really repugnant to my feelings, to offer the following remarks.

In making them I shall assume that the Directors of the E. I. Company are responsible for what was done, and that their servants acted according to their orders. With the Resident and all the British functionaries, I have nothing to do. They must for themselves estimate whether it be right in the sight of God to obey orders so entirely repugnant to the commands of God, in whose sight idolatry is most abominable, and to whom therefore gratuitous associations with it must be likewise abominable. It is to the Directors, from whom issue orders compelling their servants to be present on idolatrous occasions, that the remarks are applicable.

1. *The honors paid by the British on the above occasion, did entirely and undisguisedly belie the reiterated declaration of the East India Company, of having withdrawn public encouragement of idolatry.*

They have in *this* matter—and I do not now treat of others—kept neither the promise to the ear nor to the hope. The occasion presented downright unmitigated and inexcusable sanction of idolatry. To say that the honors were paid to the Maharaj, is saying what is true according to the design of the Company and its servants. It may be—nay in honesty it is—true according to the Directors' explanation, that the honors are paid to him, but they are paid on a purely idolatrous occasion, and therefore, according to popular explanation, are paid to the day and occasion. The very day, with all its pomp and pride, is originated by the god; the procession is put in motion by him; the king is drawn forth from his palace by him; and therefore too much ground is afforded for the inference, illegitimate though it may be, that the British are also drawn forth from their camp by him. *It is the occasion alone that to the unthinking multitude points out the real object of the honours that are paid.* If on every occasion that the Guicowar came from his palace the British met him, then could nothing in proof of idolatry arise out of this single instance. But this is not the case. The Maharaj is thus honoured on the occasion of the Gunputi and the Dussara—another idolatrous festival, as also when he renders state visits. The Maharaj may, and he does, often appear in public, but with the exception of these occasions he may not see an Englishman in his course. He goes and returns according to his will, without tell-

ing England : he then asks not, and he gets not, British honours. No, but it is when Gunputi, the idol of clay, the four-armed, and elephant-headed god, the adorned with royal jewels and kept in a royal room during several days for public gaze—Then he has to be thrown into the river, it is then the Guicowar asks for honours and sues for the public demonstration of England's alliance and friendship—and it is then, oh shame ! oh burning shame ! that he gets these honours—it is then, when he issues on the vilest errand that the veriest wretch, not to say the monarch of a large province, can proceed to execute, that the British must debase themselves by meeting him in its performance ! Why must England, if she must lavish honours, lavish them on that and a similar occasion ? Why allow him to inveigle England into even *the semblance* of a participation with his idolatry ? The only answer is—a proud idolator sues for it, and it is politically expedient to grant it. Satisfactory answer ! Why does he sue for it ? Is it not in part, to say the least, to enhance the glory of the occasion ? To uphold him in its performance, and glorify his clay paramour ? If this be not granted, and it be said that the Rajah respects alone his own dignity apart from all respect for the idol, yet must it be admitted that the glory of the occasion, and consequently of the idol, is by a certain consequence enhanced in *the eyes of the people* by such a British display. Let it be asked, of what does a tamasha or show of any kind consist ? Of several parts, all dependent on each other, brought together *by a common occasion*, though not by a common interest or subject—each part holds to the other, and each part is responsible for the other ; if one part be withdrawn, another will, and so on till the whole breaks asunder. This is a mere general fact every where applicable, and of which all are cognizant : apply it to the present case. The British form of course not an inconspicuous part of this idolatrous tamasha. Their *feu de joie* and salutes are not every day spectacles, and may therefore be assumed to bring hosts of spectators. On their presence, then, depends the presence of several other parts : were they absent, others would be absent. They do, by their presence, *help* to keep up the ceremony ; they do invest it with a splendour which of itself would render it perpetual, but which if withdrawn would gradually bring it into decay. To bring immense crowds together, from whatever motive and in whatever way, provided that the occasion be idolatrous, is to support idolatry. This position cannot be denied. This is to take the lowest ground, and the least condemnatory : exactly what the British do, and they are therefore in so much responsible. There is a circumstance connected with this subject demanding attention, which, although it does not prove that the English keep up these ceremonies, goes very far indeed to shew their intimate dependence on them. The fact is this.

When a late Resident, on account of the disturbance of political arrangement between the Government and the Guicowar, refused to pay the customary honours on the occasion of the Gunputi—well, what then ? *Then did the Guicowar not move out of his palace at all !*—then was the idol delivered from drowning !—then was there no idol procession at all !—and then was spared the infamy of seeing English officers mixed up with idolatry : this was the case for two years. The

idol might call, but none would answer; the priests of Baal might stamp and demand the customary ceremony, but all in vain; the Guicowar and the Resident were not on terms, political amicability had been broken, and the god and his votaries might wail and wail again. The Guicowar would not move. Why? because the British would not move, he declared that he could not move without the British since he should be disgraced in the sight of his people. It is now that political amicability has again taken place, that Gunputi calls out the Rajah, and the Rajah calls out the British. Here is afforded strong ground of inference that these Royal ceremonies, are dependent to a great degree on the British. The Maharaj, in not having the ceremony at all, was doubtless influenced by mere political considerations. But was it not a blessing that a political misunderstanding between the parties should break up a great idolatrous ceremony? And who can fail to hope that now, by a political *understanding*, the same happy consequence may be brought to pass? And now I ask the Hon. East India Company, with unfeigned respect to their honourable position in this world's Government, but with a solemn appeal to them as amenable to the great God who has exalted them to that position—How long is this to go on? How long are you to tell England that you have withdrawn support from idolatry, while all the while you command attendance on certain idolatrous occasions? How long will you satisfy yourselves with the subterfuge that you do not give honour to the idol but to the Rajah? Why infix a stain of infamy on the British nation, of which you are considered as the representatives by the Indians? Why make the educated of Haylebury—the officers of your army, and your native sepoys, degrade themselves into an identification with eastern idolatry? Why publicly dishonour the One True God, by whose name you are called, by being present, in the persons of your functionaries, when mad idolators fill the air with blasphemies? Recall your orders. Draw the broad line between occasions civil and religious. Separate the honour due to man in royal circumstances from the honour due to him on religious occasions. Shew your subjects what they have never yet learned—that England hates idolatry, washes her hands from it, and will not sully her bright name, nor stain her white garments, by an adulterous connection with it. Attendance on these occasions has been rescinded at some stations. There the Rajah is left to work out his idolatry alone. The British do not help them. Pray let the example you have instituted in some places be universal—and all who honour the name of God will confess themselves beholden to you, while the respect and faithfulness of all to your service will be increased. My feeble voice, however, will not reach the Directors' ears, but the voice of the English people will if it be lifted up. Lift it up then! Oh ye British Churches, cry aloud—spare not—speak on the house tops and entreat the Directors to withdraw their orders for the attendance of their servants on idolatrous occasions.—Yours, &c.,

Baroda, Sept. 24th, 1845.

WM. CLARKSON.

Bombay Bi-Monthly Times, Oct. 1.]

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The following friends are expected in Calcutta from Europe during this month—Rev. R. B. Boswell, Chaplain, Rev. T. Sandys of the Church Missionary Society, Rev. J. H. Budden of the London Missionary Society, and Mrs. Smith of the Free Church Mission. The Rev. W. S. Mackay of the Free Church Mission, will not return to India until next year. The Rev. J. Brooks, of the General Baptist Mission, has arrived in England in safety. The Bishop of Calcutta was somewhat improved in health on the departure of the last mail. The following laborers are expected to leave India in the ensuing cold season—Rev. H. Wilson and Mrs. Wilson, of the American Mission, Futtyghur.

2.—DEATHS OF MISSIONARIES.

We regret to announce the death of another Missionary labourer, the Rev. L. S. Schultze, of the German mission at Ghazee-pore. Our good brother had only been in the country about six months. He fell asleep in Jesus on the 1st October.

Since the above was penned we have received the sad intelligence of the death of Mrs. Bradley, the wife of the Rev. C. Bradley, of the American Baptist Mission at Bangkok. She departed this life on the 2nd of August. Her end was full of peace and hope.

With sorrow we add to the list of deaths, that of Mrs. Jones, the wife of the Rev. J. Jones, of the Welsh Calvinistic Mission at Cherra Punjee. She entered into the joy of the Lord after a long and painful affection.

Thus do the heralds of Providence, like the messengers which came to Eli, bring one after the other in quick succession the sad news of death. Another and another of the best and most useful have of late been taken out of the field of Mission labour. May those who remain be more diligent in the work of Christ.—*C. C. Adv.*

4.—DEATH OF MRS. EVANS.

We regret to announce the removal from the midst of us of another efficient and esteemed Missionary labourer, Mrs. Evans, the wife of the Rev. W. W. Evans, of the Baptist Mission, and Superintendent and Secretary of the Benevolent Institution. Mrs. Evans has, from the time of her arrival in India, been the devoted, beloved and successful teacher of the female department of the Benevolent. To the Institution her death will be a severe loss, for under her spirited and scriptural management it had become an excellent nursery for the scattered lambs of the poor of the flock. Our esteemed friend had been a sufferer for some time. Her sickness unto death was not of long duration, though very afflictive. She calmly entered into her rest on the evening of the 3rd, and was buried on the evening of the 4th Oct. amidst the sincere regrets of a large number of Christian friends. The Rev. G. Pearce offered prayer at the house, and the Rev. A. Leslie officiated at the grave. She lived useful and happy. She died full of peace and hope. May our last end be like hers.—*Ibid.*

We regret to announce the death, on Oct. 21, of Mrs. Hinde, the wife of Rev. F. Hinde, Chaplain of Barrackpore. Her residence in India has been very short. We would desire to sympathise with the bereaved husband on the loss he has sustained.—*Christian Herald.*

4.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held on Monday evening, the 6th Oct. at the Lal Bazar Chapel. The address was delivered by the Rev. G. Pearce. *Subject*—"The blessedness of Christian love." Text—1 Peter i. 22. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Mr. Pearce dwelt on love as an essential and primary element of the Christian religion—the oneness of all true members of the Church of Christ. He quoted and dwelt upon many manifestations of this divine principle in the early church. The subject was enforced by the state of the times in which we live, the blessedness of the exercise and the duty we owe to Christ, to love one another out of a pure heart fervently.

The devotional services were conducted by the Rev. Messrs. Thomas and Wenger. The attendance was not encouraging.—*C. C. Adv.*

5.—THE MONTHLY MISSIONARY PRAYER MEETING

Connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening, the 8th October. The address was delivered by the Rev. T. Boaz. *Subject*—The character of the goddess Durgā—the nature and requirements of her worship—the duty of Christians to abstain from all sanction of such worship and to aid in the conversion of the deluded Hindus. Christians can pity, pray and labor for the salvation of the people. They can at least aid by their prayers, sympathies and gifts those who are able and willing to do this good work. The Christian church in India is a Christian church in the midst of a most important field of labor. It is at her door. Let her see to it, that she do her duty, lest the voice of her Master reprove her in the day of His coming.

The devotional services were conducted by the Rev. Messrs. Parker and Boaz. The attendance was very good.—*Ibid.*

6.—DUELLING.

The excellent sermon by the Rev. J. Macdonald on Duelling is now published and can be had at our publishers or through the booksellers generally. The friends of humanity and good order might purchase and distribute this pamphlet with great advantage. It puts duelling on its right basis. *It is systematized murder*, useless even for the end for which it is professedly maintained—a positive injury to society and a sin against God.—*Ibid.*

7.—DR. JUDSON.

In a recent number we stated that our good friend Dr. Judson, was about to return to Maulmain. We regret to learn that such was the enfeebled state of Mrs. Judson's health when the time of her departure arrived, that Dr. Judson was compelled, however reluctantly, to leave the field of labor and proceed on the voyage to the United States.

The *Christian Herald* states that two Missionaries have been appointed to labor in connection with the Baptist Mission in Ceylon. The names of the brethren are Lewis, of the Baptist College, Bristol, and Allen, late of Alcester.—*Ibid.*

8.—LA MARTINIÈRE.

We regret to see that the Managers of La Martinière continue in their advertisements—for the admission of candidates—to require Baptismal certificates as the medium of access into the Institution. By this act the des-

titute offspring of those who may not have been in circumstances to obtain baptism in infancy, or the children of those who believe only in adult baptism, are excluded from the benefits of La Martiniere. This is unjust to such children nor is it in accordance, we imagine, with the will of the founder. We have heard of no clause in the will of Genl. Martine, which will warrant such an exclusive standard of admission or rejection. We should like to see the case brought to a legal issue. All things being equal can the managers refuse a destitute applicant simply because it has no baptismal certificate? We doubt it. We are not the advocates of adult baptism, but we are anxious that no one either in himself or children should suffer loss for conscience sake.—*Ibid.*

9.—NEW ARMENIAN SOCIETY.

We are happy to announce that a Society has been established in Calcutta by a part of the Armenian community called the Araratian Society, or the "Society of Ararat," with a view of diffusing useful knowledge amongst their countrymen in India as well as other countries, by the publication of useful books both original and translations. The Society's first production is the *Patriot*, a weekly journal in the modern Armenian language, which made its appearance in August last in a quarto form of eight pages, and has since continued with every hope of success and encouragement: the subscription of which for the present is fixed at 24 Rs. per annum. The typography of this journal is exceedingly neat.—*Christian Herald.*

10.—NEW GOVERNMENT COLLEGE AT KISHNAGUR.

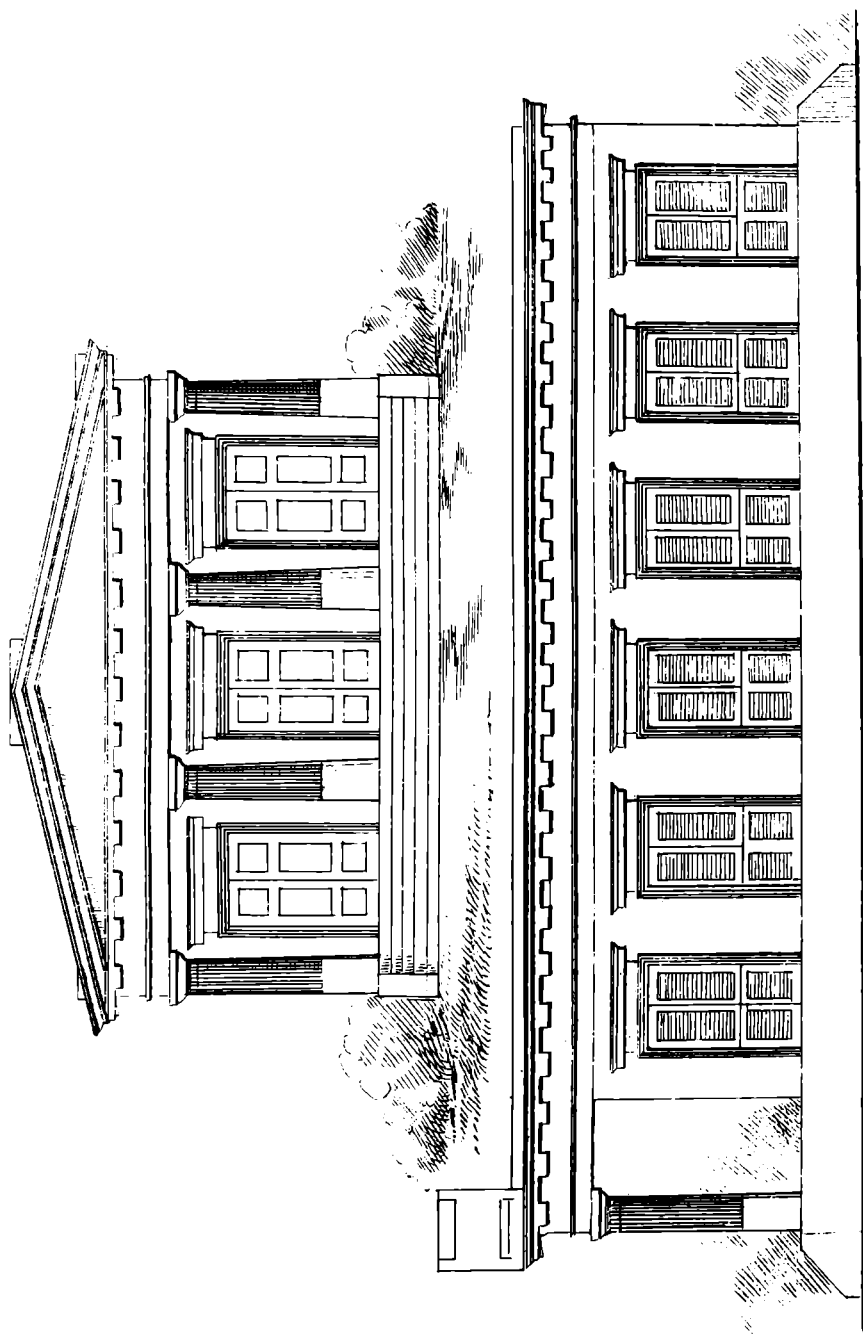
The last number of the *Calcutta Gazette* announces the establishment of a Government College at Kishnagur. It is to be based on the principles and conformed to the practice of the Hindu and Hughly Colleges. Capt. D. L. Richardson, formerly principal of the Hindu College is appointed principal. The new college will open on the 1st of Nov.—*C. C. Adv.*

11.—THE DURGA' PU'JA' NACHES.

The *Durgá Pújá* naches have, in the houses of one or two wealthy bábus, been numerous attended by Christians this year. At one place, the *Christian Herald* states, 300 were present. How humiliating! The cause of this increased attendance renders it still more sad. The object of attraction was a strolling (nominal Christian) mountebank and his party, among whom were two female performers. Thus was Christianity at one and the same time doubly dishonored. A large concourse of Christian people doing homage to a libidinous goddess in witnessing the buffoon performances of men and women bearing the Christian name, in honor of the idol. We rejoice to learn that the number of houses generally in which the Durgá was worshipped has diminished this year, and that but for the performance of the Christian mountebanks, the brothers Bahadurs and other upholders of the extravagance of Hindu idol worship would have piped and sung for Christians almost in vain. We gather from the public papers that the Christian mountebank and a Christian gentleman got up a little bye play for the benefit of the beathen. The master of gymnastics exhibited his athletic powers by throwing the gentleman into the crowd, whether as an offering to the Durgá or not, the papers say not.—*Ibid.*

The volume of Lectures on Popery, delivered at the Union Chapel during the last cold season, are now complete. A very few volumes remain. Persons requiring the Lectures should make early application to our printers.

Portraits of the Lecturers can be had through our publishers, or from Mr. C. Grant, Creek Row.—*Ibid.*



12.—NEW CHAPEL AT COOLY BAZAR.

Some months ago we made an appeal on behalf of a new Chapel connected with the London Missionary Society's station at Cooly Bazar. We are happy to state that the people, by their own efforts, have realized 900 Co.'s Rs. towards the accomplishment of the object. The sum required is about 2500 Rs. We hope the friends of Missions will not fail to help those who have so praise-worthy done all in their power to help themselves. We shall be happy to receive subscriptions for this purpose. We append a plan of the new building. It is chaste and commodious and will be not only useful in the best sense of the term but an ornament to the neighbourhood.—*Ibid.*

13.—THE BENGAL GENERAL PENSION FUND.

From the accompanying notice our readers will find that the Directors of the Bengal General Pension Fund are ready to commence operations. The greatest care has been bestowed on the rules and tables by a Sub-Committee every way qualified for the office. The success of the fund now rests with the public. Those who are anxious to confer the benefit of the Fund upon those who have or ought to have the strongest claims upon them should at once forward their names to the Secretaries.

NOTICE. "The Rules of the above Fund having been revised, the Directors are now prepared to receive applications for admission from intending subscribers—Rules, with Tables of rates and blank Forms may be had on application to

C. S. FRANCIS, *Hony. Secretary*,
No. 11, Clive Street,

or to H. W. MAYLARK, *Assistant Secretary*, Union Chapel House.

ESTABLISHED, 8TH JULY, 1845.

President REV. THOMAS BOAZ.

Vice-President SAMUEL SMITH, ESQ.

Trustees J. C. STEWART AND A. GRANT, ESQS.

Directors.

Messrs. H. BURKINYOUNG,

H. J. LEE.

G. H. POOLE,

C. S. FRANCIS,

J. MULLER.

Messrs. J. OGILVIE,

J. S. CARRAU.

A. B. MACINTOSH,

and

Captain W. BOOTHBY.

Solicitors Messrs. GRANT and REMFREY.

Medical Adviser ROBERT STUART, Esq. M. D.

Honorary Secretary C. S. FRANCIS, Esq.

Assistant Secretary Mr. H. W. MAYLARK"

Ibid.]

14.—"SHOULD A NATIVE SCHOOL-MASTER OR CATECHIST WHO HAS, FROM WHATEVER CAUSE, SEPARATED HIMSELF FROM ONE MISSIONARY BODY, BE EMPLOYED BY ANOTHER WITHOUT REFERENCE TO THE SOCIETY HE HAS LEFT?"

We have been asked to express our opinion upon this point by more than one missionary. We should have thought there could not be two opinions upon the subject to any one who knows the weakness and vacillation of mind in the native converts. But we know there was good reason for asking the question, as one respected minister has adopted the principle of non-reference, and has declared his determination to act upon it. We hope and trust he will see his error before it be too late.

We are sure of this that if all the Missionary bodies acted upon it, the Missions would soon become secularized,—the native teachers be for sale to the highest bidders, and the high character of the Missions be totally destroyed.

Catechists so engaged will become a sort of dacoits to ensnare others, and discontented, dissatisfied teachers under one body of Missionaries will be encouraged to give up their connection in order to obtain higher remuneration under others; this is only one of the many evils resulting from this principle.

How discourteous too it is to the missionary under whom such catechists have been employed! If the information as to character, which he only is able to give, is undervalued, there should surely be the respect paid to him of enquiring into the reasons and grounds on which he parted with them.

We say nothing here of the unfairness—not to use a harsher word, of receiving those who have been prepared by the labor, anxiety and expense of others, without even the courtesy of enquiry or acknowledgment, and making use of their services without any reference to those to whom they are under such deep and lasting obligations.

The missionaries as a body, we understand, have condemned the principle as most pernicious and ruinous. We would have them do more than this,—we would have them appeal to Europe, and not to rest until the principle is reprobated and laid aside by all who have the welfare and promotion of evangelical missions at heart.”—*Calcutta Christian Intelligencer*.

15.—CHINA.—THE REV. W. AND MRS. FAIRBROTHER—LOSS OF THE VESSEL ON WHICH THEY SAILED—BY FIRE.

We are confident the friends of Missions generally, and more especially those who had the privilege of Mr. and Mrs. Fairbrother's acquaintance while in Calcutta, will learn with deep regret the sufferings which they have been called to endure. The vessel in which they were voyaging from Singapore to China was destroyed by fire, and they escaped only with their lives. Mr. Fairbrother's library, outfit, in fact their all, were burnt with the ship. They escaped, were mercifully picked up almost immediately and landed safely at Hong-Kong. Thus does an all-wise Saviour not unfrequently order the movements of his creatures for the safety and welfare of each other, and especially for that of his servants. Thus does he temper mercy with judgment, and elicit from the tried and afflicted, songs of thanksgiving for delivering as well as preserving mercies. Oft may his people say—

“Here we raise our Ebenezer,
Hither by Thine help we're come;
And we trust by Thy good pleasure
Safely to arrive at home.”

The following extract from a letter from Mr. Fairbrother will explain the whole matter. We are rejoiced to find the prospects of the Mission in China so cheering. The Lord sets one thing over against another to the end that man coming after should find nothing:—

“We are busily engaged preparing for our voyage to our station and expect to go on board the “*John Hoston*” this evening, or to-morrow morning; but I cannot leave this place without sending a few lines to inform you of the varied scenes we have passed through since we saw you. We had a pleasant voyage to Singapore, and were kindly received by Mr. A. Stronach, but again we met with some difficulty in obtaining a passage to Hong-Kong. However, after waiting there from May 21st till June 6th, we embarked in the “*C. C.*” Captain Blair, and were told that we should be in Hong-Kong in eight or ten days. We had light winds till June 21st when in Lat. 14° 17' North, Long. 114° East, where our vessel was de-

stroyed by fire ; and so rapid was the progress of the flames that we saved nothing but a few articles of light clothing which happened to be in the cabin.

We had but just time to get out the boats, and put a few provisions into them, before all were compelled to leave the vessel. In about two hours we were picked up by the "*Judith*," from Liverpool, Capt. Phillips, who had lowered a boat, and sent a number of men to see if he could render us any assistance. We met with a very kind reception, but the vessel was so full of cargo, that we were obliged to sleep under an awning on deck ; but that was much better than being exposed without water, and beneath a vertical sun, in an open boat. We landed at *Victoria* on June 28th, and met with a hearty welcome from Dr. Legge.

I am happy to say Mrs. Fairbrother's health is much better than it was when we were with you, and that she passed through the painful hours to which I have referred with a degree of calmness and resignation which astonished me.

We are quite in good spirits about our station and respecting the success of our enterprise in this great empire. Considerable interest is awakened about this new religion ; the congregations are good and very attentive. Dr. Hobson is going home on account of the ill health of Mrs. Hobson. Mr. Gillespie is at Canton where it appears that his preaching has awakened considerable opposition, and we almost fear that he will be compelled to leave. Every thing here devolves upon Dr. Legge : superintendance of building mission premises and chapel, Chinese school, and preaching in Chinese and English. Unless the Mission is strengthened I fear his health will decline under so much labour.

We are much pleased with Hong-Kong. We think the climate good. The immense town which has arisen in the course of two years is truly astonishing."

Victoria, Hong-Kong, July 2nd, 1845.

16.—CAPE OF GOOD HOPE.

The following intelligence from the Cape of Good Hope will be perused by our friends with feelings of the deepest sorrow. The Rev. W. Philip was a young man ; he had but recently buckled on the Missionary armour. A friend at the Cape writing on the subject says, referring to the fact that both uncle and nephew were the subjects of grace.—" Dr. Philip can scarcely be said to have lost them." No, this is the cheering part of the Christian's sorrow. The departed ones are not dead—they sleep in Jesus, and when He shall appear, them that sleep in Him will He bring with him.

" Drowned in crossing the Gamtoos River at the Missionary Institution, Hankey, District of Uitenhage, on Tuesday the 1st July, the Rev. William Philip, eldest son of the Rev. Dr. Philip, and resident Missionary at Hankey, aged thirty-one years ; and Master John Philip Fairbairn, eldest son of John Fairbairn, Esq. Cape Town, aged eleven years, universally regretted. The following particulars are extracted from the *Commercial Advertiser* :—

" These dear friends were uncle and nephew. John, who had accompanied his grandfather, Dr. Philip, on a journey to the Eastern Frontier, for the establishment of his constitution after hooping cough, and a fever of some severity, from the effects of which he had not completely recovered, remained at Hankey, on the Gamtoos River, with his uncle William, while Dr. Philip proceeded to Cafferland. Mr. Philip was actively engaged, at the time, in making extensive improvements in the Missionary village and grounds of Hankey, and amongst other works, had newly completed a Tunnel through a rocky hill, through which a constant stream of water would flow from the great river upon an exten-

sive tract of rich land. On Tuesday, the 1st of this month, they went together in a boat to visit the works, and left them together, alone to cross the river in the same boat. Some hours after, the cap of the boy was observed floating in the water, and a man's shoe, which being carried to the workmen at the Tunnel, were instantly recognised, and on hastening to the spot where they were last seen, they discovered the boat floating, but nearly full of water—and nothing more is known. After a long search, the bodies were next day found side by side, at the bottom of the fatal stream."—*Cape Town Mail*.

17.—THE DURGA' PU'JA' HOLIDAYS.

We feel as if we could never let pass these vile "HOLIDAYS," as they are termed, without bearing some testimony against them:—especially in regard to the observance of them by a Christian people. But circumstances prevent us from doing that we would, on the present occasion; we must therefore do simply what we *can*. On a former occasion we fully expressed our mind, on the subject of these degrading Holidays; and we feel that now we can do no more than present to our readers the same expression of sentiment, which was and is our own; begging their serious consideration of the whole matter, and especially as to this point, *Can nothing be done, to put an end to this system of Christians observing Idolatrous Holidays?*

The Durgá Pújá Holidays are now over; and glad we are, that they are gone for another year—would they were gone forever! There is something peculiarly sickening in these yearly Heathen-holidays, identified as they are with the very worst type of pagan apostacy from God, and with the vilest accompaniments of Hindu idolatry, itself supremely bad; day after day of this public vacation, as it drags along, disclosing to us, by the cessation of all civil business, by the stagnation of all social activity, by the interruption of every work of usefulness, how intense is the hold which devil-worship has of this land, and how irresistibly popular in this metropolis of Hinduism, is the denial of the living and the true God, and the substitution of a Devil for HIM. Alas! alas! how little of actual Christian result, in this the most favoured city of Heathenism in the world, has yet been accomplished!

But if the soul be sickened by looking on this as a paramount specimen of idolatrous celebration, it is also *pained* by another and different view of the same subject—that the *Festivals of idolatry are the Holidays of Christians*. Partly from political deference to the reigning superstition of the country, and partly from the expediency of mere convenience in conducting its civil business, our British authorities have made the grand days of Idolatry to be the chief seasons of relaxation and enjoyment to their Christian servants and subjects—they have made the *Charakh* and the Christmas-day, the *Dole-Játrá* and Good Friday, the *Durgá-Pujá* and the Easter week, to rest on one and the same basis of authority and enactment, for their Christian and their heathen people. The mercantile heads of Society, following in the same train, but (as *they* say) from the force of necessity, have set their hand to this Government deed: and so, by common consent for one whole week at a time, all Calcutta seems under the sway of an idol, the Idol Durgá:—commerce is suspended—business is closed—churches are thinned—shrines are set up—nautches are multiplied—Hindus are worshipping or surfeiting, Muhammadans sauntering or partaking, Christians reposing in their homes or fled to the river for health and pleasure! Such is the state of things outwardly and seemingly:—have we overstated or caricatured it? Now, what is *painful* to us in this state of things is, that, whilst relaxation from business, for a time, is to all men most desirable and needful, the *special season* of such relaxation should stand connected with IDOL-WORSHIP; so as the enjoyment of the one on the part of Christians,

should be made dependent on the observance of the other on the part of Heathens; so that this physical enjoyment of the Christian is made to hang upon the continuance of this idolatrous abomination of the Heathen. The effect of such co-incidence or rather dependence is, that the believer in Jesus is induced or rather unconsciously seduced, to look forward with pleasure, even with *desire*, to the arrival of certain days in which he will be relieved, by general consent, from the toils of business; and those the very days, which are made holidays, *because* on them there is the longest and intensest idol-worship of the whole year—that is those very days when the living and true God is more sadly and painfully blasphemed by the people of the land than at any other season whatever. To us there seems a moral conjunction of a very painful sort, in this apparently mere co-incidence of opposite things. Individual Christians may have little or no power in this matter, it is true; they cannot singly and alone prevent the Durgá Pújá recess, nor any such publicly constituted Heathen-holidays;—but, they have power to think over, to consider, to follow up the matter in all its elements, circumstances, consequents; and they have power to stir up others to do the same with themselves:—and is this *nothing*? Who can tell what the result might ultimately be, if every man brought his convictions as nearly to the point of *action* as he could? Are we not at present virtually and constructively honouring all the demons of Paganism, by honouring the days of their anniversaries worship? and can there be any doubt, that by this alone, Heathenism is prodigiously strengthened, and by our very selves its more rapid downfall retarded? We have rightfully given to our heathen clerks and servants *fifty-two* clear holidays, even our *Sabbaths*, which to them are simple and pure HOLIDAYS, open for recreation and without temptation to evil;—these fifty-two days are a clear gift to them, as well as benefit to ourselves: Can we do nothing then, as men, as citizens, as Christians, to rectify the evil, of enacting and perpetuating as civil holidays, the ruinous anniversaries of these male and female Demons of Heathenism? Let the serious reader ask himself, are these fit holidays for Christians, in which to *rejoice*?—ought they not rather to FAST? We doubt not that if a number of believers did but agree to spend each successive Durgá recess in humiliation and prayer before God—the insulted God of India and of the Universe—Durgá like Dagon would soon fall upon the threshold—*Free Churchman, October 15th.*

18.—MADRAS MALE AND FEMALE ORPHAN ASYLUMS.

Pursuant to Notice, the Annual General Meeting of Subscribers and friends to the above Institutions and Free Day School for Boys, took place at the Female Orphan Asylum on the evening of Monday last, the 6th instant. Among those present were Messrs. John Gantz, Edward Price, Charles Kennet, Thomas Jones, Robert Spears, Daniel Shaw, Thomas Murray, Parker Coultrin, John Price, John Sloane, and a few others, some of whom took part in the business of the evening. It was highly gratifying to see a few venerable heads there, who have been identified with these truly laudable Institutions from almost their very infancy, and now in a ripe, old age, realizing the fruit of their labours. Others who might have been expected were absent; but as the causes for such absence were unknown, it is only to be hoped that their non-attendance was unavoidable, and not because of the common but culpable feeling that the affairs of the Institutions are under good and efficient management. On the present occasion, the whole of the orphans of both sexes, consisting of about one hundred and twenty, and of each about an equal number, were orderly arranged on forms in the meeting-room, and about seven o'clock Mr. John Gantz was called to the chair. The business was appropriately commenced with prayer, offered up

by Mr. E. Price, and after this very necessary duty among Christians was performed, the Report was read by this gentleman for the Secretary, Mr. Kennet.

This document set forth that the Asylums had risen from small beginnings, commencing with a plan for a Free Day School for Boys so far back as the year 1807. The Asylums originated from the fact that no Educational establishment then existed for the children of poor Europeans and their descendants, inasmuch as such were debarred from admission into the military Male and Female Orphan Asylums. This infant Institution had many friends and supporters, whose liberal contributions gradually extended the sphere of its operations, and led eventually to the establishment of an Orphan Asylum for Girls in 1815, and a similar Institution for Boys in 1823. Government, from the fund of a late Mr. Woolly, contributed liberally to these, and the estate of a Mrs. Pyne added 4,000 Rupees forwarded by the Executors, Messrs. Hoffland and McIntosh, in part of a legacy of Rupees 6,000 bequeathed by that benevolent lady. During the past two years there appears to have been a considerable outlay in enlarging and improving both the Asylums and attaching Dormitories to each, as also in the purchase of a piece of ground adjacent to the premises, on which a work shop has been built; and these have involved an expenditure in the aggregate of Rupees 10,870. The Male branch was conducted by two masters aided by monitors, and the Female one by a School Mistress assisted by senior girls. The health, morals, and education of the children were carefully attended to, and the funds used with every regard to economy and the interests of the schools. The present number of Boys was sixty-one, leaving nine vacancies; and of Girls sixty-six, with four vacancies, and inviting applications for admission. The testimony of the Lord Bishop, as the result of the last Annual Examination of the Orphans, expressed the great satisfaction experienced by him with the proficiency of the children in sound scriptural knowledge, as well as in other branches of useful learning. His Lordship thought that the system adopted was calculated, under the Divine blessing, to secure the grand object in view; and the Report, in conclusion, solicited continued patronage, for providing Christian instruction to the children of the poor, and affording an asylum to orphans, who for the want of it, may unhappily be left destitute and unprotected.—*Athenæum*.

19.—BOMBAY—BAPTISMS AT NASIK.

The first native assistant Apothecary attached to the Head-Quarter Wing of the 23rd B. N. Infantry now stationed at Nasik was admitted by the Rev. C. P. Farrar into the Church by baptism on Sunday the 14th instant. He was baptized by the name of James, his previous name being Parameswar, which was deemed to be objectionable as a Christian name. He affords a cheering instance of the progressive power and influence of Divine Truth in enlightening the undersanding and converting the heart. He received the elements of scriptural knowledge, the seeds of good things in his childhood, in different mission schools. He listened oftentimes to the reading of the Gospel in private by an unconverted Bráhman in Bombay. Tracts and books were recommended to him by Christian Friends, and during the last three months he has been under the regular private teaching of the Rev. A. Dredge, and the public ministrations of the Gospel. The seed thus sown after abiding many days is now, we trust, bringing forth fruit unto perfection. On Sunday the 7th instant, was received into the bosom of the church, the first child of Native parents born within the pale of the covenant at Nasik. She is the daughter of almost the first Bráhmanical convert, viz. Rám Krishna Gudahur. She was christened by the name of Mary, and is we trust the seed of the righteous whom the Lord has blessed.—*Bombay Witness*.

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